gen. Rec. 3 Nov. 42 Brown 1670

TO
The Lady NEWTON.

Madam,

HAving in obedience to a Father's command made this first attempt upon Learning, my duty next directs me to lay it at your Ladiship's feet. The Original I received from a Person whose loss can never be too much lamented by any but your self, my dearest Cousin and your incomparable Son Mr *Newton*. Pardon me, Madam, that I have awaked a Grief which is alwaies too

busie in disturbing your rest: I will therefore forbear those praises due to his memory, which upon any other account it were a kind of Sacrilege to suppress; and shall onely beg your Ladiship's pardon for this Address, which affords me the honour of being known to be,

Madam,

Your Ladiship's

Most obedient Nephew

and most humble Servant,

THOMAS STANLEY

TO pass by that *Ælian* (if his name were such, for some Copies reade *Helian*, others *Hadrian*) whom *Martial, lib. 12. Epigr. 24.* mentions as his contemporary and friend: The first eminent person of this name was the Author of the Tacticks, who appears to have been (not a *Roman* but) a *Grecian*, in regard he acknowledgeth in his Preface that he had no knowledge of the *Roman* Tacticks. The time wherein he lived is manifestly collected from the same Preface, which he addresseth to the Emperour *Adrian*, and in it saith that he met *Nerva* at *Formiæ*.

Later in time (as being contemporary with *Philostratus* the *Lemnian* who lived under *Severus*) was *Ælian* the Sophist, of whom *Philostratus* gives this account;

Ælian *was a* Roman, *but spake Greek as purely as those who lived in the midst of* Attica: *This man seems to me worthy of praise; First, because though he lived in a City which used another Language, yet he arrived at the purity of the Greek: Next, because being honoured by the Title*

of Sophist by those who used to confere such attributes, he was nothing the more confident of himself, nor conceited of his own opinion, nor exalted with so great a title, but making scrutiny into himself, and finding himself not proper for publick declamations, he gave himself to writing, in which he was admirable. His style is unaffected, with a gracefulness beyond Nicostratus. Sometime he imitates Dion and his way. On a time Philostratus the Lemnian found him intent upon a Book, and reading it with anger and eagerness, he asked him what he was about; He answered, I am making a declamation against Gynnis, for so I name that Tyrant who so lately by his infamous life dishonoured Rome. Philostratus replied, I should have admired you, if you had declaimed against him whilest he was living; for to oppose a living Tyrant is manly, but every one can revile him when dead. This man said that he never went out of Italy, that he never went on Shipboard, or saw the Sea; for which he was much respected by the Romans, as one that loved their manners. He was a hearer of Pausanius: but he admired Herod as the most florid of all Orators. He lived above threescore years, and died without issue; for he approved

proved not the having of Children or mariage.

Suidas more briefly of the same *Ælian of* Preneste *in* Italy, *chief Priest and Sophist, surnamed* Claudius *called* Meliglossus *and* Melipthongus *taught Rhetorick in* Rome *in the times after* Adrian. *Suidas* implieth that he lived under *Antoninus* who succeeded *Adrian*, but that he was not the same with the other *Ælian*, Author of the Tacticks.

This last *Ælian* in all probability, was the Author of this Treatise, as also of that concerning living Creatures; both which are one style, and that much different from his who wrote the Tacticks. In his Treatise concerning living Creatures he cites *Dion (Cassius)* who lived under *Severus*: In this, he takes many passages out of *Athenæus*, not *Athenæus* out of him; for *Athenæus* is very punctual in citing his Authors omitted by the other.

ON

proved not the having of Children or marriage.

Suidas more briefly of the fame Ælian of Preneste in Italy, chief Priest and Sophist, surnamed Claudius called Meliglossus and Melipthongus taught Rhetorick in Rome in the times after Adrian. Suidas implieth that he lived under Antoninus who succeeded Adrian, but that he was not the same with the other Ælian, Author of the Tacticks.

This last Ælian in all probability, was the Author of this Treatise, as also of that concerning living Creatures; both which are one style, and that much different from his who wrote the Tacticks. In his Treatise concerning living Creatures he cites Dion (Cassius) who lived under Severus: In this, he takes many passages out of Athenæus, not Athenæus out of him; for Athenæus is very punctual in citing his Authors omitted by the other.

ON

ON

Ælian his Various History, Translated into English by Mr *Thomas Stanley*, the hopeful and onely Son of my deareſt Friend *Thomas Stanley* of *Cumberlow*, Eſquire.

ÆLIAN, *as if affecting to be known*
To others in a Language not his own,
This Curious Piece thought fit at firſt t' expreſs,
Though native Roman, *in a* Grecian *dreſs.*
You, kind to him and us, what lay conceal'd
In a learn'd Tongue, have in our own reveal'd;
And taught our generous Youth by this Eſſay,
T' improve thoſe hours they vainly caſt away.
Your blooming years forth early Vertues ſhoot,
And ere we Leaves expected, ſhew us Fruit;
Such, and ſo various, as muſt needs invite
The dull, and pleaſe the curious appetite.
Not to know what was done ere we were born,
Is to live Children ſtill; the too-juſt ſcorn
Of many an aged head: This ſlothful crime
Your induſtry refells; looks back on Time,
And ſhews as preſent in old Ælian's Glaſs
What-ere of rareſt note long ſince did paſs;
And that tranſmitted in a ſtyle and phraſe
As pleaſing as the * Tempe *it diſplaies.*

(* Lib. 3. Chap. 1.)

Goe on (dear Sir,) Goe on, and nobly trace
(Iulus-like) though with unequal pace,
Your learned Father's steps, who does engage
By so much Worth this too ungrateful age:
And think it still your best concern, you shou'd
Be like him in Variety *of Good.*

Edw. Sherburne.

To

To
Mr THOMAS STANLEY,
ON
His Translation of
ÆLIAN's Various History.

IF from a Glorious Morn we justly may
Take a Prognostick of th' ensuing Day;
What do these early glories promise, when
You shall arrive at your Meridian?
When at an Age others scarce read their own,
The Roman *and* Greek *Tongues to you are known;*
Which, like some subtle Merchant, coasting o're,
(Not in the search of Spices or of Ore)
You at a Noble way of Traffick aim,
Bring Learning home, to barter here for Fame.
I have made a fair Return, let your success
Tempt you to Sea again: Nor could we less
Expect from you, whose happy Birthright lies
Hereditary claim unto the Baies:
For to be much and early learn'd's your fate;
Not to be so, were to degenerate.

Goe

Goe on in your Paternal tracks of Fame,
T'entail the ſtyle of Learned on your Name:
And let the Trophees of your Labours be
As Various as your Ælian's Hiſtorie.
But I theſe vain Encouragements might ſpare,
What we would have you be, is what you are.

Richard Stokes, M.D.

ΠΡΟ'Σ ΤΟ'Ν 'ΑΝΔΡΟ'ΠΑΙΔΑ

μεθερμηνευτὴν τοῦ Αἰλιανοῦ βιβλίων
περὶ ποικίλης ἱστορίας.

ΤΙ'Σ Σοφὸς ἡγήτωρ ὧδ' εὔχεται Ἑλλάδα πολλὴν
Δεῦρο μετοικίζειν ἔσχατον ὡς βορέαν;
Ἄγγλος Ῥωμαῖον παντοίων ἵστορα λεσχῶν
Ἑλλάδος ἐκ γλώσσης ἔπλασεν εἰς ἰδίαν.
Σταυλεῖος λαμπροῦ πατρὸς οὐ Ψευδώνυμος υἱὸς
Αἰλιανὸν, νέος ὢν, ἄρτι μετεφράσατο·
Ὧδε δέ τις εἴπεσκεν ἀνὴρ ὡς ἔκλυεν ἔργον
Ἡλικίαν τε νέαν· Ὦ γλυκερὰ κεφαλὴ,
Ἐλπίδες οὐ φαῦλαι. μεῖζον γὰρ κῦδος ὀφείλεις
Σαυτῷ, καὶ κλεινῇ πατρίδι, καὶ γενέτῃ·
Εὖ ἄρξας θάρσει· σὺ δέ μοι Μουζῶν τ' ἀρετῆς τε
Λοιπὸν ἐπεντείνας ἐξανύσαιο δρόμον.

Χρ. Ουάσιος.

ÆLIAN's

Various History.

The First Book.

CHAP. I.

Of the Polypus.

THE * Polypusses are so ravenous that they devour all they light on; so that many times they abstain not even from one another. The lesser taken by the greater, and falling into his stronger nets, (which are usually called the hairs or grasps of the Fish) becometh his prey. They also betray Fishes in this manner; lurking under the Rocks they change themselves to their colour, and seem to be all one with the Rock it self. When therefore the Fishes swim to the Rocks, and so to the Polypus, they intangle them in their nets, or grasps.

* A Fish so named from having many feet.

CHAP. II.
Of Spiders.

The art of weaving and the gifts of the * Minerva. Goddess * *Ergane*, Spiders neither know nor require: for what should such a Creature doe with woven garments? The web is onely spred as a net for such things as fall into it, whilest she standing still, immovable, keeps watch: whatsoever falls in she eats, it being as much as the web can hold, is enough to satisfie her hunger.

CHAP. III.
Of the Ægyptian Frogs.

The *Ægyptian* kinde of Frogs hath a peculiar wisedom, and farre excelleth all other: For if a Frog meeteth a Serpent bred in *Nilus*, she biteth off a piece of reed and holds it as fast as she can cross-wise, and will not let it goe. The Serpent is not able to swallow the reed, because his mouth is not so wide as the reed. Thus the Frog by wisedome overcomes and masters the strength of the Serpents.

CHAP.

CHAP. IV.
Of the Ægyptian Dog.

This also is wise in the *Ægyptian* Dogs: they drink of the River not greedily or freely, stooping and lapping till they have at the same time satisfied their thirst, for they are afraid of the Creatures in it; but run along the bank, and catch up drink by stealth at times, till at last they have allayed their thirst by snatches without receiving harm.

CHAP. V.
Of the Sea-Fox.

The Fox, not onely the Land-beast is wily, but the Sea-Fox very cunning: for she scruples not the bait, neither, being greedy, refrains from it, but contemneth the hook; for before the Fisher can pluck up the reed, she leaps up, and gnawing the line asunder, swims away. So that many times she swallows two or three hooks, yet the Fisherman cannot get her for his Supper.

CHAP. VI.
Of Sea-Tortoiſes.

The Sea-Tortoiſes lay upon land, and having laid, they immediately bury their eggs in the ground, and returning to their uſual abode, ſwim there: They are ſo good accomptants, that having reckoned forty daies, (in which time the eggs are hardned and become living creatures) they returning to the place where they hid what they laid, and digging up the earth which they had caſt upon them, lead their young away, now able to follow them.

CHAP. VII.
Of wild Swine.

Wild Swine are not wholly ignorant of Phyſick and Medicine; for if unwittingly they have eaten Henbane, whereby their hinder parts are contracted with a kinde of Palſie, though thus ſhrunk up, they make to the waters, where they get Crabs and eat them with all haſte. Theſe afford remedy of their ill, and make them ſound again.

CHAP

CHAP. VIII.
Of the Phalangium.

The * Phalangium is as hurtful to Deer as to Men: If they bite the Deer, they are in danger of dying quickly after it, yet if they taſt Ivy, the bite will not harm them. But it muſt be wild Ivy. * A kinde of Spider.

CHAP. IX.
Of the Lion, ſick.

When a Lion is ſick, nothing will cure him but to eat an Ape.

CHAP. X.
How the Cretan *Goats cure themſelves when ſhot.*

The *Cretans* are excellent Archers; they ſhoot the Goats which feed on the tops of mountains, which being hurt, immediately eat of the herb Dittany, which as ſoon as they have taſted, the Arrow drops out.

CHAP. XI.
That Mice have Præscience.

Mice also are to be reckoned among creatures of greatest Præscience; for when a House decaieth and is ready to fall, they first perceive it, and leaving their holes and former dwellings, run away as fast as they can, and remove to new.

CHAP. XII.
Of Pismires.

Pismires also, as I am informed, have some kinde of Præscience; for when there shall be a Famine, they take pains extraordinarily to carry in provision, and lay up corn and other grain on which they feed.

CHAP. XIII.
Of Gelo.

Gelo the *Syracusian* dreaming that he was thunder-struck, cried out, not with a soft or low voice, as is usual in dreams, but aloud, being exceedingly affrighted. The dog which lay asleep by him, wakened with the cry, went round about him, and

fell a barking fiercely and eagerly; By which means *Gelo* was at once delivered from sleep and fear.

CHAP. XIV.
Of the Swan.

Aristotle saith that the Swan begets a fair and numerous offspring; but that they are prone to anger, fighting and killing one another. He also affirms the Swans warre with the Eagles, but so as that they resist onely, not begin the assault. It is commonly reported they sing sweetly; but I never heard a Swan sing, nor perhaps any man else: yet it is believed she sings, and then especially (as is said) she sings most sweetly and pleasantly when she draws near her end. They cross the Sea and fly too over it, yet their wings never are tired.

CHAP. XV.
Of Pigeons.

They report that Pigeons (the male and the female) sit upon their eggs by turns; which being hatched, the male bedews them with a kinde of spittle to avert envy, and (as it is said) that they may not be la-

able to fascination. The female laies two eggs, of which the first alwaies proveth a male, the second a female. They lay all the year long, so that they bring forth young ten times in the year. Of *Ægypt* it is reported, that Pigeons lay twelve times [a year] in that Countrey. *Aristotle* asserts that wood-pigeons are different from house-pigeons, these being bigger, those lesser: besides, house-pigeons are tame, wood-pigeons wild. He also affirms that the male couples not with the female till he hath kiss'd her, for she will not admit his society without a kiss. * * * But if we credit *Callimachus*, the *Phassa*, the *Pyrallis*, the House-pigeon and the Turtle are nothing alike.

The *Indian* Relations tell us that in *India* there are yellowish Pigeons: *Charon* of *Lampsacus* affirms that about *Athos* there were seen white Pigeons when the *Persian* Gallies coasting about *Athos* were defeated there. At *Eryx* in *Sicily* is the renowned and sacred Temple of *Venus*, where when the *Erycinians* celebrate the [*Feast*] *Anagogia*, (at which time they say *Venus* removes from *Sicily* to *Libya*) all the Pigeons disappear, as if they went along with the Goddess. At all times else it is certain

certain that a great number of these Birds are about the Temple. Moreover the *Achæans* report that *Jupiter* falling in love with a Virgin named *Phthia*, turned himself to a Pigeon: *Phthia* lived at *Ægium*.

CHAP. XVI.

Of Socrates *drinking Hemlock.*

When the Ship returned from *Delus*, and *Socrates* was now to die, *Apollodorus* (a friend of *Socrates*) coming to him in Prison brought him a Vest of fine cloth and rich, with a Gown of the same, desiring him that he would put on that Vest and Gown when he was to drink the poison; since he should not fail of handsome Funeral-Robes if he died in them. "For it is "not * unfit that a dead body should be co- "vered with decent ornaments. Thus *Apollodorus* to *Socrates*. But he would not permit it, saying to *Crito*, *Simmias* and *Phædo*, "How high an opinion hath *Apol-* "*lodorus* of us, if he believe that after I "have pledged the *Athenians*, and taken the "potion, he shall see *Socrates* any more? "For if he thinks that he which shall shortly "lie at your feet extended on the ground is "*Socrates*, it is certain he knows me not.

* Reading ἀδέον.

CHAP.

CHAP. XVII.

Of a very little Chariot, and an Elegiack Distich.

The admired little works of *Myrmecides* a *Milesian*, and *Callicrates* a *Lacedemonian*. They made Chariots with four horses which a flie might cover; They writ an Elegiack Distich in golden letters in a *Sesamum*: Neither of which a wise man (I think) will praise; for what are these but a vain waste of time?

CHAP. XVIII.

Of Women vain in apparel.

Were not many Women [*among the Ancients*] luxurious in apparel? They wore on their heads a high Coronet, on their feet Chiappines: They had also long Ear-rings hanging at their ears. That part of their Gowns which reacheth from the shoulder to the hand was not sowed together, but fastned all along with buttons of gold and silver. Thus did the women among the Ancients: The vanity of the *Athenian* women let *Aristophanes* relate.

CHAP. XIX.

The Luxury of the Sybarites, Colophonians, *and* Corinthians.

It is a common saying and known to all, that to the *Sybarites* and the City *Sybaris* the cause of destruction was their great luxury. But I will relate what is not commonly known: They say that the *Colophonians* also were ruined by excessive luxury; for they also went proudly attired, were lavish at their Tables farre beyond need, and apt to affront others. Likewise the reign of the *Bacchiadæ* at *Corinth* (when they had arrived to great power) was destroyed by immoderate luxury.

CHAP. XX.

Of Dionysius *his Sacrilege.*

Dionysius plundered all the Temples of *Syracuse* of their Treasure. From the Statue of *Jupiter* he took the Robe and Ornaments, valued at fourscore and five Talents of gold. The publick Artificers not being forward to touch the Statue, he first laid hands upon it. He likewise robbed *Apollo's* Image of a golden Periwig, which he

he commanded to be cut off. Sailing thence to *Træzene*, he impiously took away all the Treasure of *Apollo* and *Leucothea*. He also having drank a * grace-cup, commanded a silver Table which stood by *Apollo* to be taken away.

* Ἀγαθῆ δαίμονος, a cup which they used to drink after meals, after which the Tables were taken away.

CHAP. XXI.

How Ismenias *without dishonour adored the King of* Persia.

I cannot omit the wise and truly *Grecian* action of *Ismenias* a *Theban*: Being by his Countrey sent Embassadour to the King of *Persia*, he went thither, and would have spoken himself to the *Persian* about his business; but the Captain whose office it was to report business to the King, and to conduct such as were admitted to his presence, told him, "*Theban*, (he spake this merrily by an Interpreter, the Captain's name *Tithrastes*) "the Law of the *Persians* is, that "he who cometh into the King's presence, "shall not speak with him till he hath first "* adored him. If therefore you will goe "in person to him, you must doe what the "Law requires; otherwise your business "may be done by us, though you adore "not. "Conduct me, said *Ismenias*. When he

* Falling prostrate.

he came into the King's presence, he pluckt off a Ring which he had upon his finger, and letting it secretly drop, stooped down as if he had adored, and took it up again, making the King believe that he adored; yet he did nothing that might dishonour the *Greeks*. By this means he obtained all that he requested, and was not denied any thing by the *Persian* [*Emperour*.]

CHAP. XXII.

The gifts which the Kings of Persia *used to bestow upon Embassadours.*

The gifts which the King gave to Embassadours who came to him either from *Greece* or elsewhere were these: To every one a *Babylonian* Talent of finest silver; two silver Cups, * each weighing a Talent. The *Babylonian* Talent makes twenty two *Attick* pounds. He gave them also a Scimitar and Bracelets, and a Chain, all which were valued at a thousand Daricks. Likewise a *Median* Vest which they called a *Dorophorick*.

*Read ταλαντιαίας.

CHAP.

CHAP. XXIII.

Of Gorgias *and* Protagoras.

Among the ancient *Greeks*, *Gorgias* the *Leontine* ſon of *Philolaus*, and *Protagoras* ſon of *Democritus*, were famous as to Rhetorical opinion; yet were they as far ſhort of others in wiſedome as boies are of men. For opinion neither hears nor ſees clearly: whence it oftentimes erres, overprizing ſome things, undervaluing others.

CHAP. XXIV.

Of the Conteſt betwixt Hercules *and* Lepreus.

Glaucon [or *Caucon*] ſon of *Neptune* had by *Aſtydamia*, daughter of *Phorbas*, a ſon named *Lepreas*, who counſelled *Augeas* to caſt *Hercules* in bonds when he came to demand the reward of his labours. Hereupon, as it ſeems, *Lepreas* was hated by *Hercules* for this advice. Afterwards the ſon of *Jupiter* [*Hercules*] went to * *Caucon*; but at the interceſſion of *Aſtydamia* laid aſide all enmity towards *Lepreas*. Then there happened a youthful emulation between them, and they challenged

* To demand revenge on h's ſon: ſo *Scheffer*.

ged one another at the Discus, and to draw Water, and which of them could first eat an Oxe. In all which *Lepreus* was overcome.

Hereupon another contention arose, which of them could drink most; in which also *Lepreus* was worsted. At last, moved with anger and indignation, he challenged *Hercules* to single combate. Thus he received punishment for his counsel to *Augeas*, for he was slain in the fight.

CHAP. XXV.

Of Alexander's *magnificence to* Phocion, *and his to* Alexander.

Alexander the son of *Philip*, (or, if any one likes it better, of *Jupiter*, for to me it is all one) to *Phocion* the *Athenian* Captain onely began his letters with the usual form of salutation, *Hail*; so much had *Phocion* won upon the *Macedonian*. He also sent him a hundred Talents of silver, and named four Cities, of which he might chuse any one to receive the revenues and profits thereof for his own use. These Cities were *Cius*, *Elea*, *Mylasa*, *Patara*: thus did *Alexander* liberally and magnificently. But *Phocion* farre more, who accepted neither

the

the City nor the Silver; yet that he might not seem to dis-esteem and contemn the offers of *Alexander*, he expressed his respect to him thus: He requested that they who were kept Prisoners in the Tower of *Sardis* might be set at liberty; *Echecratides* the Sophist, *Athenodorus* of *Himera*, *Demaratus* and *Sparto*: these two were brethren and *Rhodians*.

CHAP. XXVI.

Of Aglais *a great eater.*

I have heard of a woman that could sound a Trumpet, which art was her way of living, by name *Aglais*, daughter of *Megacles*; she wore a Periwig and a plume on her head, as *Posidippus* relates. At one meal she did devour twelve pounds of flesh, and four * Choenixes of bread, and drank * Congius of wine.

* Peck loaves.
* Nine pints.

CHAP. XXVII.

Other great eaters.

These are reported to have been extraordinary great eaters; *Pityreus* a *Phrygian*, *Cambletes* a *Lydian*, *Thus* a *Paphlagonian*, *Charidas*, *Cleonymus*, *Pisander*, *Charippus*, *Mithr*

Mithridates of *Pontus*, *Calamodorus* of *Cyzicus*, *Timocreon* a *Rhodian*, both a Wraſtler and Poet, *Cantibaris* a *Perſian*, *Eryſichthon* ſon of *Myrmidon*, who for that reaſon was nick-named * *Æthon*. It is ſaid alſo that there is a Temple in *Sicily* dedicated to Gluttony, and an Image of *Ceres the Corn-giver*. Likewiſe *Alcman* the Poet atteſts of himſelf that he was a great eater. And *Anaxilas* the Comick Poet ſaith that there was one *Cteſias* an extraordinary Glutton.

* So reade, Aldus, as Scheffer.

CHAP. XXVIII.

Diet of Fiſh much eſteemed by the Rhodians.

I will tell you a *Rhodian* opinion. In *Rhodes*, they ſay that if a man looks upon Fiſh with a great liking, and loves * Fiſh above all other meat, they eſteem him an extraordinary perſon: But ſuch as like the diet of Fleſh better are reproched by the *Rhodians* as clowniſh and gluttonous, whether juſtly or wrongfully, I not examine.

* Ὀψοφάγον γίνεσθαι.

CHAP. XXIX.

Of an Ewe which eaned a Lion.

The *Coans* report that an Ewe in the pastures of *Nicippus* the Tyrant did ean, not a Lamb, but a Lion. By which sign it was portended to *Nicippus* (as yet but a private person) that he should be King.

CHAP. XXX.

That Galetes *was beloved of* Ptolemee *not more for his beauty than his prudence.*

King *Ptolemee* loved a youth named *Galetes:* he was very beautiful, but of a mind transcending his form; which *Ptolemee* frequently testified of him, saying, "O thou "sweet of disposition! thou never wert "author of harm to any, but on the con"trary hast done several good offices to "many. On a time this youth rode forth with the King, and beholding afarre off some Malefactors led to execution, he readily said, (speaking to *Ptolemee*) "O King, "since it is our chance to be on horse-back "according to some good Genius of those "wretches, come, if you please, let us spur "on and overtake them, that we may ap-

"pear

pear to the unhappy men as the *Dioscuri, preservers and succourers (so those Gods are called). *Ptolemee* much pleased with his sweet disposition and proneness to mercy, embraced him, and not onely saved the Malefactors, but confirmed and increased the affection he bare him.

* Castor & Pollux.

CHAP. XXXI.

The Persian *customs of presenting Gifts to the King.*

The *Persians* have a custome which they observe most strictly. When the King rides abroad in *Persia*, all the *Persians* make him Presents, according to their several abilities. They who live by the labour of their hands in husbandry and tillage, give one neither too mean, nor too rich or too magnificent, but either Oxen or Sheep; some also Corn or Wine. These are presented to him by every one as he rides along, and are called Presents, by which name he also accepts them. The poorer sort bring Milk, Palms, Cheese, ripe Fruits, and other delicacies which grow in that Countrey.

CHAP. XXXII.

Of Water presented as a gift to the King of Persia.

This also is a *Persian* story. They report that a *Persian* called *Sinetes*, being far from home, met *Artaxerxes* surnamed *Mnemon*; being thus surprised, he was much perplexed with fear of the Law and respect to the King. Having nothing at that time to give him, and being much troubled to be exceeded in duty by the rest of the *Persians*, unwilling that he alone should be infamous for not making a Present, they say that with all speed he ran to the River hard by, which was named *Cyrus*; and hastily lying down took up water in both his hands. "O King *Artaxerxes*, (said he) reign "for ever. I make you at this time such "a Present as I can get, and in such a manner "as I can, that as farre as lies in me you "may not pass by unpresented. I pay you "homage in the water of *Cyrus*. But when "you shall come at night to your station, I "will bring from my house, and present "you, the best and richest things that I "have, according to my ability: I shall not "come behind any of those who now offer

"you

you gifts. *Artaxerxes* was much pleased herewith. "Man, (saith he) I accept thy Present kindly, and reckon it amongst the most precious, declaring that it is of equal value with them; First, because Water is the best of all things; next, because it bears the name of *Cyrus*: And I will that you come to me where I shall lodge to night. This said, he commanded the Eunuchs to take the Gift from him; who instantly running to him, received the Water out of his hand into a golden Cup. The King, as soon as he came to his lodging, sent him a *Persian* Vest, a golden Cup, and a thousand Daricks; withall, gave the Bearer order to say thus, "The King commands you to delight your "mind with this, because you have delighted his, in not suffering him to pass by "unpresented and without homage, but "paid him such respect as necessity would "then allow. He wills also that you drink "water from that River in this Cup.

CHAP. XXXIII.

Of an extraordinary great Pomegranate presented to the same King.

Misus presented an extraordinary great Pomegranate in a Basket to *Artaxerxes*, he was riding in *Persia*. The King admiring the largeness of it, "From what Paradise "(said he) did you take this gift which "you bring me? He answered, out of his own grounds, and that it was of his own grafting. The King was exceedingly pleased, and sent him royal gifts, saying, "By "*Mithra*, this man by like care and diligence might also in my opinion make "little City great. This speech implies that by continual industry and labour all things may be made better then Nature hath produced them.

* The Sun, chief Deity of the *Persans*.

CHAP. XXXIV.

Of a Father, who accused his Son of a Capital crime.

A certain man, by Countrey *Mardian*, by name *Rhacoces*, had seven sons, the youngest of which, named *Cartomes*, di-

many

many harms to the * *Magi*. His Father first tried to reform his manners by admonition and instruction: but he not obeying, and the Judges coming to the place where this young man's Father lived, he taking his Son, and binding his hands behind him, brought him before the Judges, where he accused his Son of all the several outrages which he had committed, and desired the Judges to put the young man to death. They amazed hereat, would not condemn him, but brought them both before *Artaxerxes*; where the *Mardian* persisting in his plea, the King interrupting him said, "Then you can endure that your Son "should be put to death before your eies. He answered, "Most willingly: For when "in my Garden I prune and cut off the "lower branches which grow about the "Lettice, the mother and root of them "is so farre from being grieved thereat, "that she flourishes the better, and be-"cometh both fairer and sweeter. In like "manner, O King, when I shall see him "who wrongeth my Family, and consu-"meth the means of his brothers, lose his "life, and be prevented from doing them "farther injury, I shall thrive the better, "and behold the rest of my Family thrive

* Scheffer, *to the Mardians.*

"with my self, Which *Artaxerxes* hearing, praised *Rhacoces*, and made him one of the Royal Judges, saying to those who were present, that he who had determined so justly concerning his own Children, would towards all others be an upright Judge. He dismissed the young man without punishment, threatning to put him to a most cruel death if he should offend again for the time to come.

The End.

ÆLIAN's Various History.

The Second Book.

CHAP. I.

How Socrates *taught* Alcibiades *confidence not to be daunted at the people.*

Socrates discourſed thus to *Alcibiades*. The young man was much perplexed and abaſhed, being to appear before a publick Aſſembly. But *Socrates* encouraging and exciting him, Do you not deſpiſe (ſaith he) that Shoe-maker? (naming him.) *Alcibiades* aſſenting: and ſo likewiſe (continueth *Socrates*) that publick Crier? and that Tent-maker? [*Alcibiades*] the ſon of *Clinias* granting this; And doth not, ſaid *Socrates*, the *Athenian* Commonwealth conſiſt of theſe? If you contemn them ſingle,

single, fear them not in an Assembly. Thus [*Socrates*] son of *Sophroniscus* and *Phænareta* prudently instructed [*Alcibiades*] son of *Clinias* and *Dinomache*.

CHAP. II.

Of Pictures praised amiss.

Megabyzus highly commending some Pictures that were meanly and ignorantly painted, and finding fault with others that were made with great art, the boies of *Zeuxis* that were grinding Colours laughed at him; whereupon *Zeuxis* said, When you hold your peace, *Megabyzus*, these boies admire you, for they look on your rich garments and attendants; but as soon as you say any thing concerning this Art, they laugh at you: therefore preserve your self to esteem by holding your peace, and admire not the work or skill of any which is not in your way. Do you not see how in exacting him, (naming him,) that Shoe-maker, (naming him,) that Tent-maker, (naming him,) that Brazier, (naming him,) that Taylor, (naming him,) that Carpenter, (naming him,) that Smith, (naming him,) that Tanner, (naming him,) that Cook, (naming him,) that Fuller, (naming him,) that Dyer, (naming him,) that Weaver, (naming him,) that Currier, (naming him,) that Potter, (naming him,) that Painter, (naming him,) that Graver, (naming him,) that Turner, (naming him,) that Carver, (naming him,) that Goldsmith, (naming him,) that Ivory-worker, (naming him,) that Gilder, (naming him,) that Founder, (naming him,) that Mason, (naming him,) that Bricklayer, (naming him,) that Plaisterer, (naming him,) that Glazier, (naming him,) that Engraver, (naming him,) that Limner, (naming him,) that Sculptor, (naming him,) that Statuary, (naming him,) that Architect, (naming him,) that Engineer, (naming him,) that Armourer, (naming him,) that Gunner, (naming him,) that Trumpeter, (naming him,) that Piper, (naming him,) that Harper, (naming him,) that Singer, (naming him,) that Dancer, (naming him,) that Wrestler, (naming him,) that Fencer, (naming him,) that Runner, (naming him,) that Leaper, (naming him,) that Quoiter, (naming him,) that Javelin-man, (naming him,) that Archer, (naming him,) that Slinger, (naming him,) that Horseman, (naming him,) that Charioteer, (naming him,) that Huntsman, (naming him,) that Fisherman, (naming him,) that Fowler, (naming him,) that Husbandman, (naming him,) that Vine-dresser, (naming him,) that Gardiner, (naming him,) that Grazier, (naming him,) that Shepherd, (naming him,) that Cowherd, (naming him,) that Swineherd, (naming him,) that Beekeeper, (naming him,) that Cheesemonger, (naming him,) that Fruiterer

in such praise as it deserved; but a Horse which was brought in neighed to the painted horse, as if it had been a true one. King, said *Apelles*, this Horse seems to understand painting much better then you.

CHAP. IV.

Of the Friendship betwixt Chariton *and* Melanippus, *and the Tyrant's mercy towards them.*

I will relate to you an action of *Phalaris* not agreeing with his disposition; for it expresseth a great humanity, and therefore seemeth not to suite with him. *Charitan* an *Agrigentine* loved *Melanippus* passionately, who was also an *Agrigentine*, of a sweet disposition and excellent form. *Phalaris* had injured this *Melanippus* in a certain business; for he having brought an Action against a Favourite of *Phalaris*, the Tyrant commanded him to surcease the Suit: He not obeying the Tyrant threatned him with death unless he submitted. So being compelled he gave over the cause, and the Judges under *Phalaris* null'd the proceedings, which the young man taking ill, said that he was wronged, and discovered his resentment thereof to his friends, grieving

ing him to joyn with him in a Plot against the Tyrant, intending also to ingage some other young men, whom he knew proper and ready for such an attempt. *Chariton* seeing him inraged and inflamed with fury, and knowing that none of the Citizens would joyn in the design through fear of the Tyrant, said that he also had formerly the same intention, and should ever be ready above all things to free his Country from Slavery; but it was dangerous to communicate such things to many persons: wherefore he intreated *Melanippus* to consider it more deliberately, and to permit him to finde out an opportunity proper for the attempt. The young man yielded. *Chariton* thereupon undertook the whole business himself, not willing to engage his friend in it; that if he were taken and discovered, he alone might bear the punishment, and his friend not share in the danger. He provided himself of a Falchion to assault the Tyrant when he should see a fit occasion. This could not be carried so privately, but that he was apprehended by the Guard, watchful of such things. Being carried to Prison, and tortured to make discovery of his Complices, he courageously endured the torment. But this continuing

a long time, *Melanippus* went to *Phalaris*, and confessed that he was not onely a Conspirator, but Author of the Treason. The King demanding the cause that moved him to it, he declared the whole business from the beginning; how he was obstructed in his Suit, and that this was it which provoked him. The Tyrant wondering hereat set them both at liberty; but commanded them immediately to depart, not onely out of all Cities belonging to the *Agrigentines*, but quite out of *Sicily*. Yet he allowed them to receive the full benefit of their estates. These and their friendships *Pythia* afterwards commended in these Verses:

To men, true patterns of celestial love
Blest Chariton *and* Melanippus *prove.*

The God calling this love of theirs a divine friendship.

CHAP. V.

Of well husbanding Time, and that among the Lacedemonians *Walking was not permitted.*

The *Lacedemonians* conceived that Time above all things ought to be husbanded, employing it diligently in serious business, not

not allowing any of the Citizens to waſt it in idleneſs or play; that it might not be thrown away upon things of no vertue. A teſtimony hereof amongſt the reſt is this: The *Lacedemonian Ephori* hearing that they who had taken *Decilia* uſed to walk in the afternoon, ſent this command to them, Walk not: (As if they did it for recreation rather then exerciſe of the body) It behoveth the *Lacedemonians* to get and preſerve health not by walking, but by exerciſe.

CHAP. VI.

An inſtance that we ought not to pleaſe the Vulgar.

Hippomachus, (they ſay,) one that taught to wraſtle, when the people that ſtood about as one of his Scholars was wraſtling gave a great ſhout, ſtruck him with a wand, ſaying, "You did amiſs and not as "you ought, it ſhould have been done "better. For if you had done according to "Art, theſe men would not have applauded "you. Implying, that they who perform every thing well and handſomely, muſt not pleaſe the multitude, but thoſe who are underſtanding in the Art. *Socrates* alſo

ſeems

seems to contemn the Common people in his discourse with *Crito*, who came to him in the Prison, and counselled him to make an escape, and avoid the sentence of the *Athenians* against him.

CHAP. VII.

That the Thebans *expose not Children.*

This is a *Theban* Law most just and humane; That no *Theban* might expose his Child or leave it in a Wilderness, upon pain of death. But if the Father were extremely poor, whether it were male or female, the Law requires that as soon as it is born it be brought in the swadling-clouts to the Magistrate, who receiving it, delivers it to some other for some small reward, conditioning with him that he shall bring up the Child, and when it is grown up take it into his service, man or maid, and have the benefit of its labour in requital for its education.

CHAP. VIII.

Of Xenocles *and* Euripides *contending at the* Olympick *Games.*

In the ninety first *Olympiad*, wherein *Exenetus* won the race, *Xenocles* and *Euripides*

pides contended. *Xenocles* (whosoever he was) got the first Victory by these Tragedies, *Oedipus*, *Lycaon*, *Bacchæ*, and *Athamas* a Satyre. It is ridiculous that *Xenocles* should not be worsted, and *Euripides* get the better, especially in those Tragedies. One of these two must have been the reason, either that they who gave the votes were ignorant and void of clear judgement, or corrupt. But both are dishonourable, and unworthy the *Athenians*.

CHAP. IX.

Decrees of the Athenians *against some Revolters.*

What Decrees did the *Athenians* make, and those in a Democracy? That every one of the *Æginetæ* should have his thumb cut off from his right hand, so that he might for ever after be disabled from holding a Spear, yet might handle an Oar. That all the young men of *Mitylene* should be put to death: Which Decree was made at the instigation of *Cleon* son of *Cleænetus*. That such as had been taken Prisoners by the *Samians* should be branded in the face with the mark of an Owl. This also was an *Athenian* Decree. I wish, O *Minerva*,

nerva, Guardian of the City, and *Jupiter Eleutherius*, and all the Gods of the *Grecians*, that the *Athenians* had never done theſe things, and that it might never have been ſaid of them.

CHAP. X.

Timotheus *having heard* Plato *diſcourſe, judged himſelf to be leſs happy.*

I have heard that *Timotheus* (ſon of *Conon*) General of the *Athenians*, when he was in height of felicity, and took Cities with great eaſe, ſo as the *Athenians* knew not how they ſhould honour him ſufficiently, met accidentally with *Plato* ſon of *Ariſto*, as he was walking with ſome Scholars without the City wall, and ſeeing his reverend preſence, his proper perſon and graceful aſpect, hearing him alſo diſcourſe, not of Contributions, Gallies, Naval affairs, Supplies, Reliefs, Confederates, Iſlanders, and the like matters, but of thoſe things which he profeſſed, and in which he employed his ſtudies, ſaid, "O this life and true felicity! Whence it appears, that *Timotheus* did not conceive himſelf abſolutely happy, as not enjoying this, though otherwiſe in higheſt honour and eſteem with the *Athenians*.

CHAP. XI.

What Socrates *said of those that were put to death by the Thirty Tyrants.*

Socrates seeing that the Thirty Tyrants put many eminent persons to death, and betrayed the rich to excessive punishments, said to *Antisthenes*, "Doth it repent thee "that we have done nothing in our whole "lives great and remarkable, as those Mo- "narchs who are described in Tragedies, "*Atreus's*, *Thyestes's*, *Agamemnons*, and "*Ægisthus's*? They are in those Plaies "beheaded, feasted with their own flesh, "and generally destroyed: But no Poet "was ever so bold or impudent as to re- "present a poor man kill'd upon the Stage.

CHAP. XII.

Of Themistocles *giving over Prodigality.*

I know not whether this speech of *Themistocles* son of *Neocles* be commendable or not. After that his Father had cast him off, giving over Prodigality, he began to live temperately, and to refrain from Curtezans, being taken with another affection, that of gover-

governing the *Athenian* State; and contested eagerly with the Magistrates, endeavouring to make himself the chief. He said (as is reported) to his friends, "What will "you give me, who never yet was envied? He that loves to be envied, hastens, according to *Euripides*, to harm himself: But that this is folly, *Euripides* himself declares.

CHAP. XIII.

Of Socrates *abused in a Comedy by* Aristophanes.

Anytus and his Companions studied to doe *Socrates* a mischief, for those reasons which are related by many; but feared the *Athenians*, doubting, if they should accuse *Socrates*, how they would take it, his name being in high esteem for many respects, but chiefly for opposing the Sophists, who neither taught nor knew any solid learning. Wherefore they began, by making trial in less things, to sound how the *Athenians* would entertain a Charge against his life: for to have accused him upon the very first, he conceived unsafe, as well for the reason already mentioned, as lest the friends and followers of *Socrates* should divert the anger of the Judges upon them, for falsly

accuſing a perſon ſo farre from being guilty of any wrong to the State, that he was the onely Ornament of *Athens*. What then do they contrive? They ſuborn *Ariſtophanes* a Comick Poet, whoſe onely buſineſs was to raiſe mirth, to bring *Socrates* upon the Stage, taxing him with crimes which moſt men knew him free from; Impertinent diſcourſe, making an ill cauſe by argument ſeem good, introducing new and ſtrange Deities, whilſt himſelf believed and reverenced none: hereby to inſinuate an ill opinion of him even into thoſe who moſt frequented him. *Ariſtophanes* taking this Theme, interweaves it with much abuſive mirth & pleaſant Verſes, taking for his ſubject the beſt man of the *Grecians*. The argument of his Play was not againſt *Cleon*; he did not abuſe the *Lacedemonians*, the *Thebans*, or *Pericles* himſelf; but a perſon dear to all the Gods, eſpecially to *Apollo*. At firſt (by reaſon of the novelty of the thing, the unuſual perſonating of *Socrates* upon the Stage) the *Athenians*, who expected nothing leſs, were ſtruck with wonder: Then (being naturally envious, apt to detract from the beſt perſons, not onely ſuch as bore office in the Commonwealth, but any that were emi-

eminent for learning or vertue) they begun to be taken with the *CLOUDS*, [ſo was the Play named] and cried up the Poet with more applauſe then ever any before, giving him with many ſhouts the victory, and ſending word to the Judges to ſet the name of *Ariſtophanes* in the higheſt place. *Socrates* came ſeldome to the Theatre, unleſs when *Euripides* the Tragick Poet conteſted with any new Tragedian, then he uſed to goe: And when *Euripides* contended in the *Piræum*, he went thither alſo, for he loved the man as well for his wiſedome, as the ſweetneſs of his Verſe. Sometimes *Alcibiades* ſon of *Clinias* and *Critias* ſon of *Callæſchrus* would invite him to a Comedy, and in a manner compell him: for he was ſo farre from eſteeming, that he did greatly contemn thoſe perſons that were abuſive and ſcurrilous in their language, (being himſelf a temperate, juſt, good and diſcreet perſon) which hugely troubled the Comedians. And this was the ground (as well as other things ſuggeſted by *Anytus* and *Melitus*) of *Ariſtophanes* his Comedy; who, it is likely too, got a great ſumme of money by it, they being eager in proſecution of their deſign, and he prepared by want and malice to re-

ceive their impreſſion; But this he beſt knows. In fine, the Play got extraordinary credit, that of *Cratinus* being verified,

The Theatre was then
Fill'd with malicious men.

It being at that time the Feaſt of *Bacchus*, a multitude of *Grecians* went to ſee the Play. *Socrates* being perſonated on the Stage, and often named, (nor was it much the Players ſhould repreſent him, for the Potters frequently did it upon their ſtone Juggs) the ſtrangers that were preſent (not knowing whom the Comedy abuſed) raiſed a humme and whiſper, every one asking who that *Socrates* was. Which he obſerving, (for he came not thither by chance, but becauſe he knew himſelf ſhould be abuſed in the Play, had choſen the moſt conſpicuous Seat in the Theatre) to put the ſtrangers out of doubt, he roſe up, and all the while the Play laſted continued in that poſture. So much did *Socrates* deſpiſe the Comedy and the *Athenians* themſelves.

CHAP.

CHAP. XIV.

Of a Plane-tree beloved of Xerxes.

Xerxes deſerves juſtly to be laughed at, who after he had contemned the works of *Jupiter*, and made himſelf new waies to travel by land and water, fell in love with a Plane, and doted upon the Tree: for ſeeing (as it is reported) in *Lydia* a tall Plane-tree, there he ſtayed a whole day, no neceſſity requiring, and pitched his Tents in the Wilderneſs about the Plane-tree: he alſo hung upon it many rich ornaments, honouring the boughs with chains and bracelets, and left it a Keeper, as the Guardian and Protectour of a Miſtreſs. But what did this profit the Tree? the appoſititious ornament nothing ſuiting with it, hung there in vain, not adding any thing to the beauty of the Tree. For to the beauty of a Tree are requiſite fair branches, leaves thick, a body ſtrong, roots deep and pliant, yielding to the winds, wideneſs of ſhadow, the ſucceſſive ſeaſons of the year, the nouriſhment of the water by chanels and rains. But the Robes of *Xerxes*, the gold of the *Barbarian*, and his other gifts, contribute nothing to the Plane, or any other Tree.

CHAP. XV.

Of those who besmeared the Seats of the Lacedemonian Ephori *with Soot.*

Certain *Clazomenians* coming to *Sparta*, through abuse and insolence besmeared with Soot the Seats of the *Ephori*, in which they used to give judgement, and determine publick affairs. This being known, the *Ephori* were not incensed, but calling the publick Crier, commanded him to make this strange Proclamation openly through the City, "Let it be lawful for "the *Clazomenians* to doe unhandsome "things.

CHAP. XVI.

Of Phocion.

I esteem this action of *Phocion* (the son of *Phocus*) commendable also. Coming before a publick Assembly of *Athenians*, after he had reproved them for some ingratitude, he said, both wisely and sharply, "I had rather receive ill from you, then "doe ill to you.

CHAP.

CHAP. XVII.

Of the wiſedome of the Perſian Magi, *and of* Ochus.

The wiſedome of the *Perſian Magi* was (beſides other things proper to them) converſant in Prediction: They foretold the cruelty of *Ochus* towards his Subjects, and his bloudy diſpoſition, which they collected from ſome ſecret ſigns. For when *Ochus*, upon the death of his Father *Artaxerxes*, came to the Crown, the *Magi* charged one of the Eunuchs that were next him to obſerve upon what things, when the Table was ſet before him, he firſt laid hands; who watching intentively, *Ochus* reached forth both his hands, and with his right laid hold of a Knife that lay by, with the other took a great Loaf, which he laid upon the Meat, and did cut and eat greedily. The *Magi*, hearing this, foretold that there would be plenty during his reign, and much bloud ſhed. In which they erred not.

CHAP. XVIII.

Of magnificent Suppers.

Timotheus (ſon of *Conon*) General of the *Athenians*, on a time retiring from magnificent

ficent Suppers and Military entertainments, was invited by *Plato* to a Treat in the Academy; where being entertained with a frugal Supper and with Muſick, when he returned to his friends, he ſaid, "They "who ſup with *Plato* are better for the next "day alſo. From thence forward *Timotheus* diſpraiſed ſumptuous and chargeable Suppers, of which there is no benefit the next day. There is a ſpeech much to the ſame purpoſe reported of him, that *Timotheus* meeting *Plato* on the morrow ſaid to him, "You, O *Plato*, ſup better the next "morning then over night.

CHAP. XIX.

Of Alexander, *who would be called a God.*

Alexander, when he had vanquiſhed *Darius*, and was poſſeſs'd of the *Perſian* Empire, being high-conceited of himſelf, and puffed up with his ſucceſs, writ to the *Grecians*, that they ſhould decree him to be a God: Ridiculouſly; what he had not by nature, he thought to obtain by requiring it of men. Hereupon ſeveral people made ſeveral Decrees; the *Lacedemonians* this, "Foraſmuch as *Alexander* would

"be

"be a God, let him be a God. Thus with *Laconick* brevity, according to the manner of their Countrey, the *Lacedemonians* reprehended the Pride of *Alexander*.

CHAP. XX.

Of the meekneſs of King Antigonus.

It is reported that King *Antigonus* was popular and meek. He that hath leiſure to make enquiry after him and his actions, may ſatisfie himſelf elſewhere. I ſhall relate onely one act of his full of Clemency and void of Pride. This *Antigonus*, perceiving that his Son behaved himſelf rigidly and ſeverely towards his Subjects, "Do you not "know, Son, ſaid he, that our Reign is but "a glorious Servitude? This ſpeech of *Antigonus* to his Son expreſs'd much Mildneſs and humanity. He who conceiveth otherwiſe of it, ſeems in my opinion not to underſtand either what belongeth to a King or a Subject, but rather to have lived under ſome Tyrant.

CHAP.

CHAP. XXI.

Of Pausanias *his friendship with* Agatho *the Poet.*

There was great friendship betwixt *Pausanias* a *Ceramean* and *Agatho* the Poet: This is generally known; but I will relate what is less common. On a time the two friends came before *Archelaus*: He observing the frequent differences betwixt *Pausanias* and *Agatho*, and thinking that one friend despited the other, asked *Agatho* what was the reason that he had such frequent quarrels with him who loved him so well. He answered, "O King, I will "tell you: It is not that I am froward towards him, neither doe I this through ru- "sticity; but if I understand any thing "of behaviour, as well by Poetry as other "things, I finde that the greatest plea- "sure of friends is, after some falling out to "be reconciled; and I am of opinion that "nothing can happen to them more de- "lightful: Therefore I make him partake "often of this pleasure, by falling out with "him frequently. For he is over-joyed when "I end the difference and am reconciled; "whereas if I should use him alwaies alike,

"he

"he would not understand the difference. *Archelaus* (as they say) commended this answer. It is reported that *Euripides* also the Poet exceedingly loved this *Agatho*, and in favour of him composed his Tragedy intituled *Chrysippus*. But this I cannot certainly affirm, yet know it to be attested by many.

CHAP. XXII.

That the Mantineans *were just Law-makers.*

I am told that the *Mantineans* were just Law-givers, no less then the *Locrians* and *Cretans*, and the *Lacedemonians* themselves, and the *Athenians*. For though the Laws of *Solon* were most excellent, yet the *Athenians* soon after his death abrogated the Laws which they received from him.

CHAP. XXIII.

That Nicodorus *the Wrastler became a Law-giver.*

Nicodorus, an excellent and famous Wrastler among the *Mantineans*, in his later years giving over wrastling, became a Law-

Law-giver to them, benefitting his Country farre more in Civil affairs, then when he was publickly proclaimed Victor in the Lists. Some say that *Diagoras* the *Melian*, who loved him much, composed those Laws for him. I have more to say of *Neodorus*, but lest I should seem to intermix any commendations of *Diagoras*, let this suffice: For *Diagoras* was a hater of the Gods; neither do I take any pleasure in making farther mention of him.

CHAP. XXIV.

That Milo was strong in Body, but not in Mind.

Some have undervalued the famed Strength of *Milo* the *Crotonian*, relating thus of him; None of *Milo*'s Antagonists were able to force away a Pomegranate which he held in his hand; but his Mistress, with whom he had frequent differences, was much too hard for him. Whence it is manifest, that *Milo* was of a strong Body, but an effeminate Minde.

CHAP.

CHAP. XXV.

That the sixth of the Month Thargelion *was fortunate to the* Greeks.

It is observed, that on the sixth day of the month *Thargelion* many good fortunes have befallen not onely the *Athenians*, but divers others. *Socrates* was born on this day, the *Persians* vanquished on this day; and the *Athenians* sacrifice three hundred Goats to *Agroteria* upon this day in pursuit of *Miltiades* his vow: On the same day of this month was the fight of *Platæa*, in which the *Grecians* had the better: (for the former fight which I mentioned was at *Artemisium*) neither was the Victory which the *Greeks* obtained at *Mycale* on any other day, seeing that the Victory at *Platæa* and *Mycale* happened on the self-same day. Likewise *Alexander* the *Macedonian*, son of *Philip*, vanquished many Myriads of the *Barbarians* on the sixth day, when he took *Darius* Prisoner. All which is observed to have happened on this moneth. It is likewise reported that *Alexander* was born and died on the same day.

CHAP.

CHAP. XXVI.

Of Hyperborean Apollo, *and certain wonders concerning* Pythagoras.

Ariſtotle ſaith that *Pythagoras* was call'd by the *Crotonians Hyperborean Apollo*. The ſon of *Nicomachus* [*Ariſtotle*] farther ſaies, that he was at the ſame hour of the ſame day ſeen by many at *Metapontium* and at *Croton*, where he ſtood up at the Games. There alſo he ſhewed one of his Thighs, which was of Gold. The ſame Author ſaies, that as he was paſſing over the River *Neſſus* it called him, and that many heard the call.

CHAP. XXVII.

That Anniceris *was a good Charioteer; and that he who beſtows much pains upon little things, neglects the greater.*

Anniceris the *Cyrenian* was proud of his Horſeman-ſhip and Chariot-driving. He on a time deſired to let *Plato* ſee his skill: wherefore having made ready his Chariot he drove many courſes round the Academy, keeping his track ſo exactly, that the wheels never went out of it. All who were

were preſent admired it much. But *Plato* reprehended his too much induſtry, ſaying, That it was impoſſible that he who imployed ſo much pains about things of no value, could bend his ſtudy to things of greater concernment. For being wholly taken up with thoſe things, he muſt neceſſarily neglect ſuch as are truly worth admiration.

CHAP. XXVIII.

Upon what occaſion Cock-fighting was firſt inſtituted.

After their Victory over the *Perſians*, the *Athenians* made a Law that Cocks ſhould one day in the year be brought to fight in the Theatre. The occaſion of which Law was this: When *Themiſtocles* went forth with an Army of the Citizens againſt the *Barbarians*, he ſaw ſome Cocks fighting; neither did he behold it ſlightly, but turning to the whole Army, "Theſe "(ſaith he) undertake this danger, neither "for their Country, nor for their Country "Gods, nor for the Monuments of their "Anceſtours, nor for Fame, Liberty, or "Children; but that they may not be "worſted, or yield one to the other. With which words he incouraged the *Athenians*.

This therefore which was at that time an occasion of inciting them to Valour, he would have to be ever after had in remembrance.

CHAP. XXIX.

How Pittacus *made an Embleme of Fortune.*

Pittacus at *Mitylene* made stairs to the Temples, which served for no use, but as a dedicated gift; hereby signifying the ascent and descent of Fortune: those whom Fortune favours ascending, the unfortunate descending.

CHAP. XXX.

Of Plato.

Plato son of *Aristo* was at first extremely addicted to Poetry, and wrote Heroical Verses; which afterwards he burnt, perceiving them to be farre inferiour to *Homer's*. Then he betook himself to writing Tragedies, composing a Tetralogy; which Poems he gave to the Players, intending to contest at the Games. But before the *Bacchanalian* Feast he heard *Socrates* discourse, and was so much taken with

with that Siren, that he not onely forbore his design of contending, but from thence forward wholly gave off writing Tragedies, and addicted himself to Philosophy.

CHAP. XXXI.

That no Barbarian *is impious.*

And who extolls not the wisedome of the *Barbarians*, since none of them have fallen into any Atheism, or question whether there are Gods or not, and whether they take care of us or not? None of them ever held such Opinions as *Euemerus* the *Messenian*, or *Diogenes* the *Phrygian*, or *Hippo*, or *Diagoras*, or *Sosias*, or *Epicurus*; not any *Indian*, *Celt*, or *Ægyptian*. For these *Barbarians* which I have named attest that there are Gods, and that they have a providential care of us, and that they presignifie events by birds, Omens, entrals, and by other observations and rules, which do teach men the providence of the Gods towards them. They say also that many things are signified before-hand by Dreams and by the Starres. Being firmly setled in this belief, they sacrifice purely, live holily, perfo.m divine rites, observe the rules of the *Orgia* and all the rest: whence

it must be acknowledged that they worship and reverence the Gods firmly.

CHAP. XXXII.

How Hercules *his name was changed, and of the Oracle of* Apollo *concerning it.*

Some *Pythian* relations affirm that *Hercules*, son of *Jupiter* and *Alcmena*, was at his birth named *Heraclides*; but that afterwards coming to *Delphi* to consult the Oracle about some business, he obtained that for which he came, and received farther privately from the God this Oracle concerning himself,

Thee Hercules *doth* Phœbus *name,*
For thou shalt gain immortal fame.

CHAP. XXXIII.

Of the Images of Rivers.

We behold the nature of Rivers, and their Channels; but they who worship them and make Images of them give them some the shape of Men, others of Oxen. In the shape of Oxen the *Stymphalians* represented *Erasinus* and *Metopus*; the *Lacedæmonians*, *Eurotas*; the *Sicyonians*

and *Phliasians*, *Asopus*; the *Argives*, *Cephissus*: but in the shape of Men the *Psophilians* represented *Erymanthus*; the *Heraans*, *Alpheus*; so likewise the *Cherronesians* that came from *Cnidus*, represent the River *Cnidus*. The *Athenians* worship *Cephissus* as a horned man. In *Sicily* the *Syracusians* represent *Anapus* in the shape of a Man, and *Cyane* a fountain as a Woman. The *Ægestaans* worship *Porpax*, *Crimissus* and *Telmissus* under the Figures of Men. The *Agrigentines* represent the River which beareth the same name with their City by the image of a beautiful Boy, to which they sacrifice. They likewise dedicated an Ivory Statue at *Delphi*, and inscribed the name of the River upon it, which Statue was of a Boy.

CHAP. XXXIV.
Of Old age.

They say that *Epicharmus* being very old, sitting and discoursing with some of like age, and every one of them saying, one, I could be content to live but five years longer; another, three years; a third, four; he interposing said, "O good men, "why do you contest and wrangle about a

"a few daies? All we that are here met "tend by some fate or other to our end. "Therefore it is time for us all to die with "the soonest, before we feel any of the mi- "series which attend Old age.

CHAP. XXXV.

That Sleep is the Brother of Death; and of the decease of Gorgias.

Gorgias the *Leontine* being at his latter end, and being of a great age and surprised by sickness, fell by degrees asleep: and when one of his friends coming to visit him asked him how he did; "Just now, saith he, Sleep "is going to deliver me up to his Brother.

CHAP. XXXVI.

Of Socrates *falling sick in his old age.*

Socrates being very old fell sick; and one asking him how he did, "Well, saith "he, both waies: for if I live longer, I "shall have more Emulators; if I die, more "Praisers.

CHAP.

CHAP. XXXVII.

Of a Law which prohibited the ſick to drink Wine.

Zaleucus the *Locrian* made many excellent and convenient Laws, of which this was not the worſt. If any of the *Epizephyrian Locrians*, being ſick, drank pure Wine, unleſs by preſcription of the Phyſician, though he returned to his former health, yet he was to be put to death for drinking it without leave.

CHAP. XXXVIII.

A Law of the Romans *and other people not allowing Wine to all perſons, nor of all ages.*

This was alſo a Law of the *Maſſilians*, That no Women ſhould taſt Wine, but of what age ſoever they were they ſhould drink water. *Theophraſtus* affirms that this Law was of force alſo among the *Mileſians*, which not onely the *Ionian* * but *Mileſian* Wives obſerved. But why ſhould we not ſpeak of the Law of the *Romans?* Or how can I avoid being reproched of neglect, if having mentioned the *Locrians*,

* Reading ἄλλαι ϗ γυναῖκες.

Maſſilians and *Mileſians*, I omit to ſpeak of my own Country? Amongſt the *Romans* this Law was ſtrictly obſerved, that no free Woman or ſhe ſlave ſhould drink Wine; nor any of Noble birth, from their childhood till five and thirty years of age.

CHAP. XXXIX.

The Law of the Cretans *concerning Learning.*

The *Cretans* commanded all free-born children to learn the Laws with a kind of melody, that their minds might be inticed by their Muſick, and they get them by heart the more eaſily: ſo that if they committed any thing contrary to Law, they could not plead ignorance. The ſecond thing which they were appointed was, to learn the Hymns of the Gods: The third, Encomiums of good men.

CHAP. XL.

That Beaſts love not Wine, and of ſome Beaſts that will be drunk.

Every irrational creature naturally abhorreth Wine, eſpecially thoſe who being over-ſed with Grapes become drunk.

Crows

Crows if they eat the herb *Oenutta*, as also Dogs, run mad. If the Ape and the Elephant drink Wine, the one forgets his strength, the other his subtilty, and both are easily to be taken.

CHAP. XLI.

Of some who were lovers of Drink, and great Drinkers.

Lovers of Drink were *Dionysius* in *Sicily*, and *Nisæus* a Tyrant also, *Apollocrates* son of *Dionysius* the Tyrant, *Hipparinus* kinsman of *Dionysius*, *Timolaus* a *Theban*, *Charidemus* an *Orithean*, *Arcadion*, *Erasixenus*, *Alcetas* a *Macedonian*, and *Diotimus* an *Athenian*. This last was called a Tunnel, because putting a Tunnel into his mouth, he could drink wine poured into it without taking breath. They relate of *Cleomenes* the *Lacedemonian*, that he was not onely a great Drinker, but that he also used the ill custome of the *Scythians* to drink Wine unallai'd. They say also that *Io* of *Chios*, the Poet, was an immoderate drinker of Wine. Likewise *Alexander* the *Macedonian*, in honour of *Calanus* the *Brahman*, an *Indian* Sophist, that burned himself, instituting Games of Musick, Horse-racing and Wrast-

Wrastling; to gratifie the *Indians*, he added another part proper to that Country, which was Drinking. To him that should be Victor he appointed a Talent for his reward, to the next thirty *Minæ*, to the third ten. *Promachus* got the Victory. Moreover *Dionysius*, at the Feast which they call *Choa*, proposed a golden Crown as a reward to him that drank most. *Xenocrates* the *Chalcedonian* was Victor, and taking the Crown when he went away after Supper, put it upon a Statue of *Mercury* which stood at the door, according to his custome: for he used to lay there Garlands of Flowers, Myrrhe, Ivy, and Laurel, and leave them. Also *Anacharsis*, as it is said, drank much at *Periander*'s house. He brought this custome from his own Country, for it is proper for the *Scythians* to drink pure Wine. *Lacydes* and *Timon*, Philosophers, are said to have drank much. Likewise *Mycerinus* an *Ægyptian*, a Propheey being brought him from *Buta*, foretelling that he should live but a little while, to delude the Oracle by doubling the time, turning nights into daies, watched and drank continually. To these adde *Amasis* the *Ægyptian*, of whom *Herodotus* attests enough. And *Nicoteles* a *Corinthian* must not be severed from

from these. And they say also that *Scopas* the son of *Creon* and *Antiochus* the King were much addicted to Wine: for which reason he put the whole Government of his Kingdome into the hands of *Aristæus* and *Themisto*, *Cyprians*, whilest he, given over to Drunkenness, bare onely the Title of King. Likewise *Antiochus Epiphanes*, delivered as pledge to the *Romans*, used to drink Wine immoderately. As also his name-sake *Antiochus*, who waging Warre with the *Medians* against *Arsaces*, was a slave to Drunkenness. Amongst these may be reckoned *Antiochus* the great. Immoderate drinking cast *Agron* King of the *Illyrians* into a Pleurisie, and kill'd him. Likewise *Gentius* another King of the *Illyrians* was a great Drinker. What shall we say of *Orophernes* King of *Cappadocia*, who was also a great Drinker? And if we must mention Women, (in whom to love drink is a great vice, to drink much a greater) *Clio*, as they say, contended in drinking, not with Women onely, but with Men; for she was a great Drinker, and had the better of every one, carrying in my opinion a shameful victory.

CHAP.

CHAP. XLII.

Of Plato's *renown, and of his Laws for equal Distribution.*

The fame of *Plato* and renown of his Vertue came to the *Arcadians* and *Thebans*, who thereupon sent Embassadours earnestly to request him to come over to them, not onely to instruct their young men in Philosophy, but, which was a higher concernment, to ordain Laws. They were ready to have obtained what they desired of him; for the son of *Aristo* was pleased with the invitation, and intended to yield to them. He asked the Embassadours how they stood affected to Equality of estates: when understanding by them that they were so averse from it, as not to be by any means induced thereto, he refused to goe.

CHAP. XLIII.

Certain eminent persons among the Grecians *very poor.*

There were most excellent persons among the *Grecians* who lived in extreme Poverty. *Aristides* son of *Nicomachus*, and *Phocion* son of *Phocus*, *Epaminondas* son of *Poly-*

Polymatis, *Pelopidas* a *Theban*, *Lamachus* an *Athenian*, *Socrates* ſon of *Sophroniſcus*, and *Ephialtes* ſon of *Sophonides*.

CHAP. XLIV.

A deſcription of a Picture made by Theon *a Painter.*

Amongſt other things which witneſs the excellent art of *Theon* the Painter was this Picture: An armed man ready to charge the Enemy, who had made an Incurſion and waſted the Country. The young man ſeemed ready to fall on with ſprightlineſs and courage: you would have ſaid he were tranſported with rage and the fury of *Mars*. His eies ſeemed to ſparkle fiercely. Having taken up his Arms he appeared ſnatching, as if eager to aſſault the Enemy with all ſpeed. He held forth his Shield, and waved as it were his Sword, as ready to fight, with a killing look, his poſture expreſſing that he meant not to ſpare any. *Theon* painted not any thing more, no common Souldier, no Centurion, no Company, no Horſeman, no Archer; this armed man onely being ſufficient to compleat the excellence of the piece. But before he would diſcover this Picture to publick view, he got

got a Trumpeter, and bade him to sound a Charge as loudly and fiercely as he could, and to give it all possible spirit of encouragement to fight. Assoon as this shrill and dreadful noise was heard, the Trumpet sounding as if there were a sudden incursion of the Enemy, he discovered his Picture, and the armed man appeared, after that the sound of the Trumpet had excited the fancy of the beholders.

The End.

ÆLIAN's Various Hiſtory.

The Third Book.

CHAP. I.

Theſſalian Tempe *deſcribed.*

LET us now deſcribe and paint out in diſcourſe the *Theſſalian Tempe*: for it is acknowledged that ſpeech, where the faculty is free, can repreſent whatſoever it pleaſeth as fully to the life, as men that are excellent in handy-work. It is a place ſituated betwixt *Olympus* and *Oſſa*. Theſe are Mountains of extraordinary height, and disjoyned as it were by providence. They include a Plain whoſe length extends to forty *Stadia*, its breadth in ſome places is a *Plethrum*, in others ſomewhat more. Through the middle runs the

*Furlongs

the River *Peneus*, into which other Rivers flow, and by communicating their waters make *Peneus* great. It affords various places of delight of all kinds, not wrought by the hand of man, but ſpontaneous works of Nature, which contributed much to the beauty and glory of the place from its firſt beginning. For Ivy full of down abounds and flouriſheth there, which like generous Vines creepeth up the high trees, and groweth with them. There is alſo plenty of Smallage, which climbing up the Hill ſhadoweth the Rock, ſo that it lies hid under it, nothing being ſeen but the green Herb, which yields a pleaſant entertainment to the eye. In this Plain there are divers Groves and large Cupbords, which in the Summer afford grateful ſhelter to Travellers and refreſhment. It is full of little Brooks and Springs of water, cool and pleaſant to the taſt. Theſe waters, they ſay, benefit ſuch as waſh in them, and conduce much to health. Birds are diſperſed about every-where, eſpecially the Muſical, which yield extraordinary pleaſure to the ear, and by continual warbling invite and delight the very paſſenger. On each ſide of the River are thoſe pleaſantneſſes which I mentioned before, and places fit for re-

poſe

pose and diversion. Through the middle of the *Tempe* runneth the River *Peneus* gently and smoothly like oil. This is much shaded by the thick branches of the adjoyning Trees, which for the greatest part of the day keep off the Sun's beams, and afford to those that sail a cool passage. All the neighbouring people meet with one another there, and offer sacrifice, converse, and feast. Whence there being many that sacrifice and perform Divine rites continually, it happeneth that such as travel thither either on foot or by water perceive very sweet odours. This unintermitted worship of the Gods makes the place sacred. Here the *Thessalians* say that *Apollo Pythius*, having slain *Pytho* with his arrows at that time possessed of *Delphi* when the Goddess Earth held the Oracles, was by *Jupiter*'s command purified; and that then the son of *Jupiter* and *Latona* crowned with this *Tempian* Laurel, and bearing a branch thereof in his hand, came to *Delphi* and took possession of the Oracle. There is also an Altar in that place where he was crowned, and took away the branch. Whereupon even to this time the *Delphians* every ninth year send youths of Noble birth with an *Architheorus*, who is one of their own.

These coming to *Tempe* sacrifice magnificently, and having made Garlands of the Laurel which the God then loved as the Crown himself with it, depart. They pass that way which is called *Pythias*, and goe through *Thessaly*, *Pelagonia*, *Oeta*, and the Countries of the *Ænians*, *Melians*, *Dorians*, and *Hesperian Locrians*. They carry these youths thither with no less respect and reverence, then those who with sacred presents from the *Hyperboreans* pay homage to the same God. Likewise at the *Pythian* Games the Victors are presented with a Crown of the same Laurel. Thus much concerning the *Thessalian Tempe*.

CHAP. II.

Of Anaxagoras *bearing the death of his Children with courage.*

When one coming to *Anaxagoras* the *Clazomenian* (as he was discourling with his friends) told him that his two Sons were dead; He nothing troubled or disordered at the news, answered, I knew that they were born mortal.

CHAP.

CHAP. III.

Of Xenophon *hearing the death of his Son unmovedly.*

A Messenger from *Mantinea* told *Xenophon* (as he was sacrificing) that his son *Grillus* was slain. He taking onely his Garland off, continued to sacrifice. But when the Messenger added that he died victoriously, he took again the Garland to put it on his head. This is generally known.

CHAP. IV.

That Dio *was not troubled at the loss of his Son.*

As *Dio*, son of *Hipparinus*, a Disciple of *Plato*, was treating about publick affairs, his Son was killed with a fall from the house top into the Court. *Dio* was nothing troubled at it, but proceeded in what he was about before.

CHAP. V.

Antigonus seeing his Son dead, was nothing troubled.

They say that *Antigonus* the second, when his Son was brought home slain in

battel, did behold him without changing colour, or ſhedding a tear: but having commended him for dying as a ſtout Souldier, gave order that he ſhould be buried.

CHAP. VI.
Of the Magnanimity of Crates.

Crates the *Theban* is known to have been a magnanimous perſon, as well by other things, as by his deſpiſing what the Vulgar admire, as alſo his Wealth and Country. That he gave the *Thebans* his eſtate is generally known. But this other action perhaps is leſs notorious. He quitted *Thebes* newly reſtored, ſaying, "I have no need of a City "which *Alexander* or ſome other may ſubvert.

CHAP. VII.
Of the Calumny of the Vulgar.

Democharis Nephew to *Demoſthenes* to ſhew that he nothing valued the diſpraiſes of the Vulgar, ſeeing certain Detractors together ſitting in a Phyſician's Shop, and wholly bent upon calumniating others: "What doe you ſay (ſaid he) you *Dyſmenides*? diſcovering their diſpoſition by the compellation.

CHAP.

CHAP. VIII.

That Phrynichus *was choſen General for a certain Poem.*

The *Athenians* made *Phrynichus* General, not out of favour, nor for Nobleneſs of birth, or for being rich; for which men are commonly eſteemed at *Athens*, and preferred above others: But he having in a certain Tragedy compoſed Verſes ſutable to armed Dancers, did win ſo much upon the Theatre, and pleaſe the Spectators, that they immediately choſe him General; believing that he would behave himſelf excellently and advantageouſly in Martial affairs, who had in a Play compoſed Verſes and Songs ſo proper for armed men.

CHAP. IX.

Of Love.

Who is able to fight with a Lover, that is not a Lover himſelf, and when the buſineſs is to be decided by the Sword? For he who loves not, alwaies ſhunneth and declineth a Lover, as being himſelf prophane and uninitiated with the God: he dares as much as the courage of his ſoul and ſtrength

of his body will bear; yet fears the other as one transported with divine fury; animated not by *Mars* onely, which is common to both, but likewise by *Love*. For they who are excited with other of the Gods, whereof one (as *Homer* saith) rages equal with *Mars*; they, I say, which are possessed onely with one, fight with as much courage as one God inspireth: But the servants of Love being inflamed with *Mars* and *Love*, serving both Deities, have according to the opinion of the *Cretans* a double share of Courage. But none therefore find fault if a Souldier who fights onely by instigation of one God, refuse to encounter with him who is assisted both by *Mars* and *Love*.

CHAP. X.

Of Lacedemonian *Friendship.*

Of the *Lacedemonian Ephori* I could relate many excellent things said and done: at present I shall onely tell you this: If amongst them any man preferred in Friendship a rich man before another that was poor and vertuous, they fined him, punishing his avarice with loss of money. If another that were a vertuous person pro-

part

particular friendship to none, they fined him also, because being vertuous he would not make choice of a friend; whereas he might render him he loved like himself; and perhaps divers; for affection of friends conduceth much to the advancement of vertue in those whom they love, if they be temperate and vertuous. There was also this Law among the *Lacedemonians*; If any young man transgressed, they pardoned him, imputing it to want of years and experience; yet punished his friend, as conscious and overseer of his actions.

CHAP. XI.

Of the Soul.

The *Peripateticks* assert that the Soul in the day-time is inslaved and involved in the body, so that she cannot behold Truth; but in the night, being freed from this servitude, and gathered together, as it were, in a round about the parts that are in the breast, she is more Prophetick, whence proceed Dreams.

CHAP. XII.

Of Friendship amongst the Lacedemonians.

Friendship among the *Spartans* was truly innocent: if any thing unlawful happened, both persons must either forsake their Country or their lives.

CHAP. XIII.

Of the Drunkenness of the Tapyrians.

The Nation of the *Tapyrians* is so addicted to Wine, that they live in Wine, and bestow the greatest part of their life and conversation upon it. Neither do they abuse it by drinking onely, but by anointing themselves therewith, as others do with Oil.

CHAP. XIV.

Of the Drunkenness of the Byzantines.

The *Byzantines* (as is reported) live in Taverns, quitting their own houses, and letting them to strangers. Nor leave they their houses onely to them, but their wives also. Thus they by one act are guilty of two Crimes, Drunkenness and Prostitution.

tion. Moreover, flowing in Wine and Drunkenneſs, they delight to hear the Pipe, and make Piping their chiefeſt buſineſs. But they cannot endure to hear the leaſt ſound of a Trumpet, whence it is manifeſt that the *Byzantines* are wholly averſe from Arms and Warre. Wherefore *Leonides* their General, in a ſtrict ſiege, ſeeing that when the Enemy was aſſaulting the Walls they left the Works, and went to their uſual entertainments, commanded that Taverns ſhould be ſet up for them upon the Walls. This *Damon* relates of them, which *Menander* ſeems to confirm, ſaying, *Byzantium* makes the Merchants Drunkards; they drank all night long.

CHAP. XV.

Of the Drunkenneſs of the Argives, Corinthians, Thracians *and* Illyrians.

The *Argives* alſo and *Corinthians* have been reproched in Comedies for being intemperately addicted to Wine. Of the *Thracians* it is at this time reported for certain, that they are great Drinkers. Neither are the *Illyrians* at preſent free from this vice. To which they adde another diſhoneſty, inaſmuch as at a Feaſt they permit the Gueſts

to

to drink to their Wives, every one as he pleaseth, though nothing related to them.

CHAP. XVI.

A comparison betwixt the two Generals, Demetrius *and* Timotheus.

Which of these two was the better General, *Demetrius Poliorcetes*, or *Timotheus* the *Athenian?* I will tell you the nature of both, and then you may judge which deserves to be preferred. *Demetrius* by force and avarice, and oppressing many, and committing injustice, took Cities, battering their Walls with Engines, and undermining them: But *Timotheus* by discourse, persuading them it was most to their advantage to obey the *Athenians.*

CHAP. XVII.

That Philosophy is not inconsistent with Political Government, and that some Philosophers have governed Commonwealths.

Some Philosophers have governed States, though studying onely the good of their own minds they lived privately. Of those who managed publick affairs were *Zaleu-*

cus,

cus, who reformed the State of the *Locrians*, *Charandas* that of *Catana*, and of *Rhegium* when he was banished *Catana*. *Archytas* much benefited the *Tarentines*, *Solon* the *Athenians*; *Bias* and *Thales* greatly profited *Ionia*, *Chilon* the *Lacedemonians*, *Pittacus* the *Mitylenæans*, *Cleobulus* the *Rhodians*, and *Anaximander* brought a Colony from *Miletus* to *Apollonia*. *Xenophon* also was an excellent Souldier, and proved the best General when he went up along with *Cyrus*, at what time *Cyrus* and many others with him was slain. Necessity then requiring a person that might bring the *Greeks* off and conduct them safe home, he was the man. *Plato* son of *Aristo* brought *Dio* back to *Sicily*, whom he counselled and taught how to subvert the Tyranny of *Dionysius*. But *Socrates* would not meddle with the *Athenian* State, because the Democracy of the *Athenians* did at that time more resemble a Tyrannical and Monarchick Government. Neither would he joyn in sentencing the ten Commanders to death, nor partake of the injustices committed by the thirty Tyrants. But when occasion called him forth, he was a Souldier. He fought at *Delium*, and at *Amphipolis* and *Potidea*. *Aristotle*, when his Country was not declining,

ning, but quite dejected, raised her up again. *Demetrius Phalereus* governed the *Athenian* Commonwealth with much honour, until envy, customary with the *Athenians*, threw him out. In *Egypt* also, living with *Ptolemee*, he was chief in making Laws. And who will deny that *Pericles* son of *Xanthippus* was a Philosopher? or *Epaminondas* son of *Polymnis*, and *Phocion* son of *Phocus*, and *Aristides* son of *Lysimachus*, and *Ephialtes* son of *Sophonidas*; and long after these *Carneades* and *Critolaus*? For they were sent by the *Athenians* Embassadours to *Rome*, and procured a Peace; so much did they prevail with the Senate, that they said, "The *Athenians* have sent Embas-"sadours, that not persuade, but compel us "to doe what they please. I must instance also the skill of *Perseus* in Politicks, for he taught *Antigonus*: and of *Aristotle*, who instructed *Alexander* Son of *Philip* from his youth in Philosophy: And *Lysis* Disciple of *Pythagoras* taught *Epaminondas*. Therefore if any shall say Philosophers are unpractical, he speaks inconsiderately and ignorantly, though, for my own part, I should much more willingly embrace the contemplative quiet life.

CHAP.

CHAP. XVIII.

Of the Discourse betwixt Midas *the* Phrygian, *and* Silenus; *and the incredible relations of* Midas.

Theopompus relates a discourse between *Midas* the *Phrygian* and *Silenus*. This *Silenus* was son of a Nymph, inferiour by nature to the Gods onely, superiour to Men and Death. Amongst many other things, *Silenus* told *Midas* that *Europe*, *Asia* and *Africk* were Islands surrounded by the Ocean: That there was but one Continent onely, which was beyond this world, and that as to magnitude it was infinite: That in it were bred, besides other very great Creatures, Men twice as big as those here, and they lived double our age: That many great Cities are there, and peculiar manners of life, and that they have Laws wholly different from those amongst us; That there are two Cities farre greater then the rest, nothing like to each other, one named *Machimus*, Warlike, the other *Eusebes*, Pious: That the Pious people live in peace, abounding in wealth, & reap the fruits of the Earth without Ploughs or Oxen, having no need of tillage or sowing. They live,

live, as he said, free from sickness, and die laughing, and with great pleasure: They are so exactly Just, that the Gods many times vouchsafe to converse with them. The Inhabitants of the City *Machimus* are very Warlike, continually armed and fighting: They subdue their Neighbours, and this one City predominates over many. The Inhabitants are not fewer then two hundred Myriads: they die sometimes of sickness, but this happens very rarely, for most commonly they are kill'd in the Wars by Stones or Wood, for they are invulnerable by Steel. They have vast plenty of Gold and Silver, insomuch that Gold is of less value with them then Iron with us. He said that they once designed a Voiage to these our Islands, and sailed upon the Ocean, being in number a thousand Myriads of men, till they came to the *Hyperboreans*; but understanding that they were the happiest men amongst us, they contemned us as persons that led a mean inglorious life, and therefore thought it not worth their going farther. He added what is yet more wonderful, that there are men living amongst them called *Meropes*, who inhabit many great Cities; and that at the farthest end of their Countrey there is a

place

place named *Anostus*, (from whence there is no return) which resembles a Gulf; it is neither very light nor very dark, the air being dusky intermingled with a kinde of Red: That there are two Rivers in this place, one of Pleasure, the other of Grief; and that along each River grow Trees of the bigness of a Plane-tree. Those which grow up by the River of Grief bear fruit of this nature; If any one eat of them, he shall spend all the rest of his life in tears and grief, and so die. The other Trees which grow by the River of Pleasure produce fruit of a contrary nature, for who tasts thereof shall be eased from all his former cares: If he loved any thing, he shall quite forget it; and in a short time shall become younger, and live over again his former years: he shall cast off old age, and return to the prime of his strength, becoming first a young man, then a child, lastly, an infant, and so die. This, if any man think the *Chian* worthy credit, he may believe. To me he appears an egregious Romancer as well in this as other things.

CHAP.

CHAP. XIX.

Of the dissension betwixt Aristotle *and* Plato.

The first dissension betwixt *Aristotle* and *Plato* is said to be thus occasioned: *Plato* did not approve of his life and habit; for *Aristotle* wore rich garments and shoes, and cut his hair after a manner not used by *Plato*: He also wore many Rings for ornament; he had a deriding kind of look, and was peremptory in discourse: all which misbecame a Philosopher. *Plato* seeing this rejected him, and preferred before him *Xenocrates*, *Speusippus*, *Amyclas*, and others; to whom he shewed respect, and admitted them to his conversation. On time, *Xenocrates* being gone into his Country, *Aristotle* came to *Plato*, accompanied with a great many of his Disciples, whom was *Mnason* the *Phocian*, and the like: *Speusippus* was then sick and unable to be with *Plato*: *Plato* was fourscore years old, and through age his memory much impaired. *Aristotle* assaulting and circumventing him by propounding arrogantly some questions, and arguing with him, discovered himself injurious and ingrateful. Here-

upon

upon *Plato* retiring from his outward Walk, walked privately with his friends. After three months *Xenocrates* returned from his journey, and found *Aristotle* walking where he had left *Plato*, and seeing that he and his Disciples went not from the walk to *Plato*, but directly to the City, he asked one of the Walk where *Plato* was, doubting that he was sick. He answered, He is not sick, but *Aristotle* troubling him hath made him quit the Walk, and now he teacheth Philosophy privately in his own Garden. *Xenocrates* hearing this went presently to *Plato*, whom he found discoursing with such as were present, who were young men of eminent quality, and some of the Noblest. When he had ended his discourse, he saluted *Xenocrates* kindly, according to his usual manner, and *Xenocrates* did the like to him. When the company was dismist, *Xenocrates*, without speaking a word to *Plato*, or acquainting him with it, got his friends together, and sharply reproved *Speusippus* for having yielded the Walk to *Aristotle*. Then to his utmost he opposed the *Stagirite*, and so farre proceeded the contention, that at last *Aristotle* was thrown out, and *Plato* restored to his former place.

CHAP. XX.

Of Lysander, *and some Gifts presented to him.*

To *Lysander* the *Spartan* going to *Ionia*, some of his acquaintance there sent, amongst many other presents, an Oxe and a Cake. He looking upon the Cake, asked what Dainty it was. To which he that brought it answered, "It was made of Honey, "Cheese, and some other things. "Give "this then, said *Lysander*, to the * *Helots*, "for it is not meat for a free person. But the Oxe he commanded to be sacrificed, killed, and dreſt according to the fashion of his Country, and did eat of it with delight.

* Slaves.

CHAP. XXI.

Of the Magnanimity of Themistocles.

On a time *Themistocles*, yet a boy, returning from School, his Master bade him, meeting *Pisistratus* the Tyrant, to go a little out of the way. Whereto he generously answered, "Is not here way enough for him? So much did something ingenious and generous appear in *Themistocles* at those years.

CHAP.

CHAP. XXII.

Of the Piety of Æneas, and compassion of the Greeks to the Trojans.

When *Troy* was taken, the *Grecians* (as it becomes *Greeks*) commiserating the condition of the Captives, made Proclamation by a Herald, that every free Citizen might carry away with him any one thing he pleased. Hereupon *Æneas*, neglecting all other things, carried out his houshold Gods. The *Grecians* pleased with the piety of the man, gave him leave to take something else. He then took up his Father of a very great age upon his shoulders, and bore him away. They not a little astonished hereat, gave him back all that was his; confessing that to such men as were pious towards the Gods, and honoured their Parents, even those who were by nature their Enemies become merciful.

CHAP. XXIII.

Of Alexander.

Great were the actions of *Alexander* at *Granicus* and *Issus*, and the fight at *Arbela*, and *Darius* subdued, and the *Persians*

subjected to the *Macedonians*; all *Asia* conquered, and the *Indies* reduced under his power. Great were those things which he did at *Tyre*, and among the *Oxydracæ*, and many others. Why should we endeavour to comprehend within the narrow expression of words the unlimited courage of this person in Warre? Or if any detractor will rather impute these things to the Fortune which attended on him, so let it be. But he was doubtless excellent in that he was never worsted by Fortune, nor at any time deserted by her. Other things there are not commendable in him. That on the fifth day of the Month he drank excessively at *Eumæus* his house, on the sixth day he slept after his debauch, and recovered so well as to rise and give order to his Captains for the Expedition of the next day, saying that they should set forth very early. On the seventh he feasted with *Perdiccas*, and again drank freely. On the eighth he slept. On the fifteenth day of the same Month he made another debauch, and the next day slept. On the four and twentieth he supp'd with *Bagoas*. (The house of *Bagoas* was from the Palace ten *Stadia*) The day following he slept. One of these two therefore must needs have been; Either that *Alexander*

did

did prejudice himself exceedingly by imploying so many daies of the Month in drinking, or that they who write these things have belied him. We may likewise imagine that they who relate other things of the same kinde concerning him, wrong him also, of whom is *Ephorus* the *Cardian*.

CHAP. XXIV.

How much Xenophon was delighted with Bravery.

Xenophon amongst other things took great delight to have rich Arms. For he said that if he should overcome the Enemy, the best ornaments would suit with him: If he died in fight, he should be laid out decently in a rich suit of Arms: this being the proper winding-sheet for a man of courage, and which best adorns him. They say therefore of this son of *Gryllus*, that his Shield was *Argolick*, his Breast-plate *Attick*, his Helmet wrought in *Beotia*, his Horse *Epidaurian*. I must needs say, he was a Person delighted in Bravery, and merited it.

CHAP. XXV.

Of Leonides, and three hundred more who gave themselves up to death voluntarily for the preservation of Greece.

Leonides the *Lacedemonian*, and three hundred more with him, voluntarily underwent the death at *Pylæ* which was prophesied of them: and fighting stoutly and gallantly for *Greece*, obtained a glorious end, leaving a deathless renown and eternal fame behind them.

CHAP. XXVI.

Of Pindarus the Tyrant.

Pindarus, Son of *Melas*, Grandson to *Alyattes* the *Lydian* by his daughter, being Tyrant of the *Ephesians*, was severe in punishments & inexorable, but otherwise courteous and wise. He took great care that his Country might not be brought into servitude by the *Barbarians*, of which this is a testimony. When *Cræsus* his Uncle by the Mother's side invaded *Ionia*, he sent an Embassador to *Pindarus*, requiring the *Ephesians* to be subjected to him: to which *Pindarus* not yielding, *Cræsus* besieged the City

But one of the Towers being undermined, (which was afterwards called *the Traitour*) and destruction appearing before their eyes, *Pindarus* advised the *Ephesians* to fasten Ropes from the Gates and Walls to the Pillars of the Temple of *Diana*, by that means making the whole City an Anatheme to her, thereby to preserve it secure. Farther he advised them to goe forth and make suit to the *Lydian*. Upon the *Ephesians* declaring the case and their suit, it is said that *Crœsus* laughed, and was pleased with the Stratagem, granting the *Ephesians* liberty, on condition that *Pindarus* should be banished the City: which he opposed not, but taking along such friends as would goe with him, left his Son and the greatest part of his estate in the City, committing them both to the care of *Paficles*, one of his friends. He departed to *Peloponnesus*, preferring Banishment before Regal power, that his Country might not be subjected to the *Lydians*.

CHAP. XXVII.

Of Plato's *Poverty, and how he betook himself to Philosophy.*

This also I have heard, but whether it be true or not I know not: They say that *Plato* son of *Ariston* was driven by Poverty to betake himself to the Warres, but intercepted by *Socrates*, while he was buying his Arms, and instructed in that which concerns mankind, he through his persuasion addicted himself to Philosophy.

CHAP. XXVIII.

How Socrates *reformed the Pride of* Alcibiades.

Socrates perceiving *Alcibiades* to be exceeding proud of his riches and lands, he shewed him a Map of the World, and bid him find *Attica* therein; which done, he desired that he would shew him his own lands. He answered, "They were not there. "Do you boast, replies *Socrates*, of that "which you see is no (considerable) part "of the Earth?

CHAP.

CHAP. XXIX.

Of the Poverty and Pride of Diogenes.

Diogenes the *Sinopean* used to say of himself, that he fulfilled and suffered the imprecations mentioned in the Tragedy, being a Vagabond, destitute of a house, deprived of his Country, a Begger, ill clothed, having his livelihood onely from day to day; And yet he was more pleased with this condition, then *Alexander* with the command of the whole World, when having conquered the *Indians* he returned to *Babylon*.

CHAP. XXX.

Of certain persons extremely Modest.

Anaxeas the Luteniſt was extremely continent, insomuch that having a very beautiful Wife, he never lay with her. So likewise *Diogenes* the Tragedian Player. *Clitomachus*, one that had been Victour in all exercises, was extraordinary modest. At Feasts, if there were any loose discourse, immediately he arose and departed.

CHAP.

CHAP. XXXI.

Of the diligence of Nicias *in his Art.*

Nicias the Picture-drawer was so intent upon Painting, that he many times forgot to eat, his thoughts being wholly taken up with his employment.

CHAP. XXXII.

Of Alexander *and* Hercules, *learning to play on the Lute.*

Alexander son of *Philip*, whilest yet a boy, not of Mans estate, learnt to play on the Lute. His Master bidding him strike such a string as suted with the Tune, and the Air required; "And what import's it, "said he, if I strike this? pointing to another. He answered, "It imports nothing "to him that shall be a King, but to him "that would be a Lutenist it doth. Doubtless he feared, that if he behaved himself not discreetly he might suffer as *Linus*, for *Linus* taught *Hercules* (yet a Boy) to play on the Lute, who touching the Instrument unmusically, *Linus* rebuked him; whereat *Hercules* incensed struck *Linus* with the Lute and killed him.

CHAP.

CHAP. XXXIII.

Of Satyrus *a Player on the Flute.*

Satyrus a Player on the Flute heard many times *Aristo* the Philosopher, and being much taken with his discourse, said,

Into the fire my glittering Bow
Why do I not as useless throw?

So mean did he esteem his own Art in comparison of Philosophy.

CHAP. XXXIV.

A Law common to the Romans *and* Lacedemonians.

The *Lacedemonians* and *Romans* had a Law, That no man might eat of whatsoever things, or as much as he pleased. They reduced the Citizens to Temperance, besides other wayes, principally by diet.

CHAP. XXXV.

That it was not permitted to laugh in the Academy.

There is a general report amongst the *Athenians*, which saith, That it was not permitted,

mitted to laugh in the Academy: for they endeavoured to preserve that place free from contumely and levity.

CHAP. XXXVI.

Why Aristotle *left* Athens.

When *Aristotle* left *Athens*, fearing to be attainted, to one that asked him What kinde of City is *Athens*? he answered, "Very beautiful, but in it

"*Pears upon Pears and Figs on Figs do*
"*grow:*

meaning Sycophants. And to one who asked him why he left *Athens*, he answered, "Because he would not the *Athenians* "should sin twice against Philosophy, reflecting on the death of *Socrates*, and his own danger.

CHAP. XXXVII.

A Law of the Ceans *concerning Old men.*

It is a custome of the *Ceans*, That all such amongst them as are very Old, as if they invited one another to a Feast or some solemn sacrifice, should meet together, and being crowned drink Hemlock; because they are no longer fit to doe their Country service, their Minds now doting by reason of Age.

CHAP.

CHAP. XXXVIII.

Some things first found out at Athens.

They say that at *Athens* were first found out the Olive and Fig-trees; which the Earth also first brought forth. Also that the *Athenians* invented Judiciary Pleas, and first instituted corporal Exercises, and unclothed and anointed themselves. And *Erichthonius* first harnessed Horses together.

CHAP. XXXIX.

What things some of old did eat.

The *Arcadians* fed on Acorns, the *Argives* on Pears, the *Athenians* on Figs, the *Tyrinthians* on wild Figs, the *Indians* on Canes, the *Carmans* on Dates, the *Maotians* and *Sauromatians* on Millet, the *Persians* on Turpentine and Cardamum.

CHAP. XL.

Of Satyrs, Tityri, *and* Silenes.

The *Satyrs* companions of *Bacchus* in dancing are by some named *Tityri*; which name they had from *Teretisms* (wanton Dances) in which *Satyrs* delight: *Satyrs*, from

from the wideneſs of their mouths; *Silenes*, from *Sillos*, which is a ſcoff with an unpleaſing jeſt. The *Silenes* were cloathed in coats with ſleeves, hairy on both ſides, which Robe ſignified the planting of Vines by *Bacchus*, and the downy thickneſs of the leaves.

CHAP. XLI.

Many Surnames of Bacchus.

The Ancients called to bring forth fruit plentifully * *Phluin*, whence they named *Bacchus Phleon*, as alſo *Protryges*, and *Staphylites*, and *Omphacites*, with divers other names.

* Θάλλειν.

CHAP. XLII.

Of certain Women that fell Mad.

Elege and *Celene* were Daughters of *Prætus*. The Queen of *Cyprus* work'd them to proſtitute themſelves, inſomuch as in ſome parts of *Peloponneſus* they ran up and down, as it is ſaid, naked and raging. They roved alſo mad into other parts of *Greece*, tranſported with this diſtemper. It is likewiſe reported that the Wives of the *Lacedemonians* were tranſported with *Bacchanalian*

nalian fury; as also those of the *Chians*: And that those of the *Bœatians* were transported with divine frenzies, the very Tragedy manifests. They say that onely the *Minyades*, *Leucippe*, *Aristippe* and *Alcithoe* declined the Dance of *Bacchus*: the cause whereof was, that they desired to have Husbands, and therefore would not be *Mænades* to the God, whereat he was incensed, And when they were working at their Looms, and very busie in weaving, on a sudden branches of Ivy and of Vines twined about their Looms, and Dragons made nests in their Baskets, and from the roof distilled drops of Milk and Wine. But when by all this they could not be persuaded to serve the Deity, then fury possessed them, & they committed a foul crime out of *Citheron*, no less then that in *Citheron*: for the *Minyades*, seised with frenzy, tore in pieces a young Infant of *Leucippe's*, thinking it a Kid; then went to the rest of the *Minyades*, who persecuted them for this mischief, when they were turned into Birds. One was changed into a Crow, the other into a Bat, and the third into an Owl.

CHAP.

CHAP. XLIII.

Of a Luteniſt murdered by the Sybarites.

At *Sybaris* a Luteniſt ſinging at a Feſtival which they celebrated in honour of *Juno*, and the *Sybarites* falling together by the ears about him, and taking up weapons to aſſault one another, the Luteniſt afraid fled with his long Robe to the Altar of *Juno*: But they ſpared him not even there. A little while after bloud was ſeen to ſpout up in the Temple of *Juno*, as if it had been from a Spring. The *Sybarites* ſent to *Delphi*: *Pythia* ſaid,

Goe from my Tripods, for thy hands prophane
Diſtilling bloud my ſacred pavement ſtain:
From me expect no anſwer, who didſt ſlay
The Muſes Son; Thou for his death muſt pay.
None that tranſgreſſeth, vengeance can decline,
Not though deſcended from Jove's *mighty Line.*
He & his children, & their children muſt
Expect due vengeance for that act unjuſt.

CHAP.

CHAP. XLIV.

Of one who might have assisted his Companion, but would not: And of another that did assist, but unfortunately.

Three young men of the same City being sent to *Delphi* to consult the Oracle, fell among Thieves: One of them ran away and escaped; the second having killed all the Thieves but one, missed the last, and ran his sword through his companion. To him that ran away *Pythia* gave this Oracle;

Thou sufferedst thy companion to be slain:
I will not answer thee, goe from my Fane.

To the other demanding an answer *Pythia* gave this;

Thou slew'st thy friend by chance in his defence:
Clearer then ever is thy Innocence.

CHAP. XLV.

An Oracle given to Philip.

They say that *Philip* received an Oracle in *Bœotia* at the *Trophonian* Cave, That he should take heed of a Chariot. Fearing therefore because of the Oracle, it is repor-

ted he would never goe in a Chariot. The ſucceſs is related two waies. Some ſay that the Sword of *Pauſanias* wherewith he killed *Philip* had a Chariot carved in Ivory upon the Hilt: Others, that he was ſlain as he went round the *Thebæan* Lake named *Harma*, a Chariot. The firſt report is more generally received, the other is leſs frequent.

CHAP. XLVI.

A Law of the Stagirites.

This was a Law of the *Stagirites*, truly becoming the *Greeks*; What you laid not down, take not away.

CHAP. XLVII.

Of Timotheus *and ſome others, whom their Vertues availed nothing.*

The *Athenians* firſt magnified *Timotheus*; but afterwards when he was thought to have offended, neither did his own merits avail him in the leaſt, nor thoſe of his Anceſtours. *Themiſtocles* was nothing benefited either by the Sea-fight at *Salamis* or his Embaſſy to *Sparta*: I mean that Embaſſy by which he gave the *Athenians* means to build up their Walls again. For

he was banished, not onely from *Athens*, but quite out of *Greece*. *Pausanias* the *Lacedemonian* was nothing helped by his Victory at *Platæa*; for when affairs were new-modelled at *Byzantium*, and they were sick of the *Persian* Disease, he lost that favour which he formerly had. *Phocion* was not saved by the general title of *Phocion the Good*, nor by his age of seventy five years, in which time he never injured any *Athenian* in the least; for the *Athenians* imagining that he would have betrayed the *Pyræum* to *Antipater*, condemned him to death.

The End.

ÆLIAN'S Various Hiſtory.

The Fourth Book.

CHAP. I.

Several Cuſtomes of Nations and People.

A Certain Law of the *Lucanians* ſaith, That if after Sun-ſet a Stranger come and requeſt to lodge under the roof of any one, if he entertain not the man, let him be puniſhed, and pay the penalties of Inhoſpitality. As I conceive both to the perſon that came to him, and to hoſpitable *Jupiter*.

I am informed that the *Dardanians* in *Illyria* waſh but thrice in their whole life; at Birth, at Marriage, and at Death.

The *Indians* do not let out money to uſe, neither do they receive any: Neither is it lawful for an *Indian* to give or take wrong

wrong. Hence they neither make Bonds, or give Pawns.

It is a *Sardinian* Law, That when Parents grow very old, their sons should by beating them with Clubs kill them, and then bury them; they conceiving it unfit that a man at extraordinary old age should live any longer, he frequently failing by reason of his bodie's being oppreſt with old age. There was also this Law amongst them, They punished Idleness, and he who lived slothfully was to be arraigned, and to give an account of his manner of life, and to shew where were his means of subsistence.

The *Assyrians* gathered together in a certain City such Virgins as were fit for Marriage, proclaiming a Fair of them; and whosoever buyes one carries her away as his Bride.

The *Biblians*, if they light upon any thing by chance in the way, take not up what they laid not down; for such a thing is not esteemed the right of the finder, but a theft.

The *Berbiccans* put all persons to death that are above threescore and ten years old; the Men by Sword, the Women by Halter.

The *Colchians* intomb their dead in

Skins, in which they ſow them, and hang them up on trees.

It was a cuſtome of the *Lydians* to proſtitute their Women before Marriage: but being once married they muſt live continently; and ſhe who tranſgreſſed was not capable of pardon.

CHAP. II.

Of the difference betwixt Nicoſtratus, *who plaied upon the Lute onely, and* Laodocus, *who both plaied and ſung to the Lute.*

It is reported that *Nicoſtratus* a Fidler, arguing with *Laodocus* a Luteniſt about Muſick, ſaid, That he in a great Art was little, but that himſelf in a little Art was great. It is therefore a commendable thing not onely to improve a Family and Eſtate, but an Art alſo, if we believe *Nicoſtratus* who in this ſaid excellently.

CHAP. III.

Of Polygnotus *and* Dionyſius, *Painters.*

Polygnotus a *Thaſian* and *Dionyſius* a *Colophonian* were two Painters. *Polygnotus* wrought

wrought to the full bigness, and most commonly descriptions of Games: *Dionysius* copied the same things in little, alike exactly in every thing but their bigness; as the spirit, air, posture, habit, and the like.

CHAP. IV.

A Theban *Law concerning Artificers and Painters.*

I am told there is a Law at *Thebes*, which commands Artificers, both Painters and Potters, to make the Figures as good as may be. This Law menaceth to those who mould or paint them not well a pecuniary mulct.

CHAP. V.

Persons that were mindful of Benefits.

Persons that were mindful of Benefits received, and gratefully requited them. *Theseus* to *Heraules*: for *Aideneus* King of the *Molossians* having cast *Theseus* into bonds because he came along with *Pirithous*, to steal away his Wife, (not intending to marry her himself, but doing this onely for the sake of *Pirithous*) *Hercules* coming to the *Molossians* set *Theseus* at liberty, for which *Theseus* erected an Altar to him. And

those seven Captains that besieged *Thebes* were grateful to *Pronax*, for *Pronax* being killed in their Cause, they instituted Games in memory of him; which most think were celebrated for the Captain *Archemorus*.

And *Hercules* was grateful to *Nestor*: for when *Neleus* would not entertain him, and the rest of his sons were of *Neleus* his minde, *Nestor* onely dissented; for which reason *Hercules*, having taken the City, put *Neleus* and the rest of his sons to death, but not onely spared *Nestor*, but bestowed on him the Kingdom of his Ancestours. And the *Athenians* expressed a publick gratitude to the children of *Hercules*; for because their progenitour had deserved well of *Theseus*, the *Athenians* did therefore conduct them to *Peloponnesus*. And *Hercules* was grateful to the three hundred and threescore *Cleonians*: For they having aided him against the *Molionida*, and dying generously and honourably, he transferred to them the Honours which the *Nemeans* bestowed on him for subduing the Lion which over-ran and wasted their Country.

And *Menestheus* son of *Peteus* was not ungrateful to the *Tyndarida*: for they having cast out the sons of *Theseus*, and taken *Æthra* the Mother of *Theseus* Prisoner, they

they beſtowed the Kingdome upon *Meneſtheus*; for which reaſon *Meneſtheus* named them Kings and Preſervers.

And *Darius* ſon of *Hyſtaſpes* having (whileſt he was yet a private perſon) received in gift a Garment from *Syloſon*, when he was poſſeſſed of the Empire, beſtowed on him the Government of his own Country *Samos*, Gold, as we may ſay, for Droſs.

CHAP. VI.

An Oracle concerning the Athenians.

When the *Lacedemonians* would have utterly deſtroyed the City of the *Athenians*, conſulting the Oracle, they brought anſwer in this manner; "Do not remove "the common Altar of *Greece*."

CHAP. VII.

That ſometimes the Dead reſt not even after Death; and of Pauſanias.

Not Death it ſelf benefits wicked perſons, ſince even then they cannot reſt: But either they are wholly deſtitute of Sepulchres; or, if buried, yet fail of the lateſt honor, and common port of all Bodies. So when *Pauſanias* took part with the *Medes*, the

the *Lacedemonians* not onely famished him, but threw his carcase out beyond their Borders, as *Epitimedes* reports.

CHAP. VIII.

Of the Vicissitudes of Fortune.

Who knows not the sudden and swift changes of Fortune? The *Lacedemonians*, when they were Masters of the *Thebans*, were again so subdued by them, that the *Thebans* came not onely into *Peloponnesus*, but passed *Eurotas*, and wasted the Country of the *Lacedemonians*, and had taken their City, if *Epimonandas* had not feared that all the *Peloponnesians* should conspire and fight for *Sparta*.

Dionysius the Tyrant being besieged by the *Carthaginians*, having no hope of relief, did quite despair, and intended to run away; but one of his friends, named *Ellepides*, coming to him, said, "O *Dionysius*, "the Title of King is an excellent Funeral "ornament. Hereat ashamed, he took heart, and with a few overcame many Myriads, and enlarged his Empire.

Amyntas the *Macedonian* being worsted by the neighbouring *Barbarians*, and losing his Kingdome, took his resolution to quit the

the Country wholly, thinking he did enough if he ſaved himſelf. Whileſt he was in theſe thoughts, one told him the ſaying of *Ellopides*; whereupon ſeizing a little place, and gathering many Souldiers together, he recovered the Kingdome.

The *Ægyptians* in their own language called *Ochus* an Aſs, reproching his ſloth by the dulneſs of that Beaſt. For which he ſeizing *Apis* ſacrificed him to an Aſs.

Dio ſon of *Hipparinus* being baniſhed by *Dionyſius*, with three thouſand Souldiers conquered him, and reduced him to his own eſtate, a baniſhed perſon.

The *Syracuſians* with nine Gallies aſſaulting an hundred and twenty of the *Carthaginians*, overcame them.

CHAP. IX.

Of the Humility of Plato, *and Ingratitude of* Ariſtotle.

Plato, ſon of *Ariſto*, at the *Olympick* Games fell into company with ſome ſtrangers who knew him not, upon whoſe affections he gained much by his affable converſation; dining and ſpending the whole day with them, not mentioning either the Academy or *Socrates*, onely ſaying his name

was

was *Plato*. When they came to *Athens*, he entertained them courteously. "Come "*Plato*, said the strangers, shew us your "name-sake, *Socrates* his disciple, bring "us to the Academy, recommend us to "him, that we may know him. He smiling a little, as he used, said, "I am the man," whereat they were much amazed, having conversed so familiarly with a person of that note, and not knowing him, who used no boasting or ostentation. Whence it appears, that besides his Philosophical discourse, his ordinary conversation was extremely winning.

Plato called *Aristotle* a Colt: What is meant by that name is manifest: a Colt as soon as it is satisfied with the milk of the Dam kicks at her. *Plato* therefore hereby signified some Ingratitude of *Aristotle*; for he having received the greatest seeds of Philosophy from him, and introduction thereto, as soon as he was repleniſhed and satisfied with the best things thereof, revolted from him, and, getting his friends together, set up against him *Peripateticism*, professing himself *Plato*'s adversary.

CHAP.

CHAP. X.

What respect Pericles *had for the* Athenian *people.*

Did not *Pericles*, son of *Xanthippus*, bear a great respect to the *Athenian* people? To me it appears so; for as often as he was to speak in publick, he wished that no word might fall from him which might exasperate the people, as being contrary to them or their opinion.

CHAP. XI.

Of the Luxury of Socrates.

Diogenes said that *Socrates* himself was luxurious: for he was too curious in his little House, and in his little Bed, and in the Sandals which he used to wear.

CHAP. XII.

Of the Picture of Helena *drawn by* Zeuxis.

Zeuxis the *Heracleote* having drawn *Helena*, got much money by the Picture; for he admitted not every one that came accidentally, or out of a desire to see it, but made

made them first pay money before they saw it. Hereupon the *Heracleote* gaining much money by the Picture, the *Grecians* of that time called this *Helena* a Curtezan.

CHAP. XIII.

The saying and happiness of Epicurus.

Epicurus the *Gargettian* said, that to whom a little is not sufficient, nothing is sufficient. The same said, that he was ready to contend with *Jupiter* in felicity when he had bread and water. This being the opinion of *Epicurus*, what he meant when he praised Pleasure we shall know elsewhere.

CHAP. XIV.

Of sparing and keeping Riches.

Many times Riches gathered together peny by peny, with much labour, as *Archilochus* saith, are poured into the lap of a Curtezan. For money is as the Sea Hedgehog, easier to be taken then kept. *Anaxagoras* also in his Book of Kingly Government saith, It is hard to get Money, but much harder to keep it.

CHAP.

CHAP. XV.

Of some who in sickness learned Musick and other Sciences, in which recovering they became eminent.

Hiero Tyrant of *Sicily* is said to have been first a private person, and of all men the most averse from learning Musick, and nothing inferiour to his brother *Gelo* in Rusticity. But falling sick he became extraordinary learned, imploying the leisure of his infirmity in hearing learned Discourses. *Hiero* therefore recovering heard *Simonides* the *Cean*, *Pindarus* the *Theban*, and *Bacchylides* the *Julict*; but *Gelo* was illiterate to the last.

They say also that *Ptolemee* the second falling sick became very learned. And *Plato* affirms that *Theages* studied Philosophy upon no other occasion then the leisure of sickness, which hindring him from Civil affairs forced him to the love of Learning. What man of understanding wisheth not that sickness had befallen *Alcibiades*, *Critias*, *Pausanias* the *Lacedemonian*, and others? To *Alcibiades* and *Critias*, that they might not have revolted from *Socrates*. One becoming insolent, and sometimes taking

king part with the *Bœotians*, sometimes with the *Theſſalians*, the *Medes* and *Perſians*, adhering to *Pharnabazus*. But *Critias* became moſt Tyrannical and bloudy, and much oppreſt his Country, and led a hated life.

And *Straton* ſon of *Corrhagus* ſeems to have fallen ſick advantageouſly. For being of an old family and rich, he uſed no exerciſe; but falling ill of the Spleen, and exerciſe being requiſite for his cure, he addicted himſelf to it, and making progreſs therein, he in one day at the *Olympick* Games was Victor in wraſtling and the *Pancratium*, as alſo in the following *Olympick* and *Nemean* and *Iſthmian* and *Pythian* Games.

Likewiſe *Democrates* the Wraſtler, having a pain in his feet, went to the Games and ſtanding in the *Stadium* made a Circle about himſelf, and challenged his Antagoniſts to force him beyond the line; which they not able to doe, were worſted: And he, for continuing firmly in his ſtation, went away crowned.

CHAP.

CHAP. XVI.

Qualities of some of the Ancients.

If any man imitate *Callias*, he will make him a great Drinker; if *Ismenias*, a Player on the Flute; a Boaster, if *Alcibiades*; a maker of Broths, if *Crobylus*; an excellent Oratour, if *Demosthenes*; Warlike, if *Epaminondas*; Magnanimous, if *Agesilaus*; Good, if *Phocion*; Just, if *Aristides*; and Wise, if *Socrates*.

CHAP. XVII.

Wonders and Opinions of Pythagoras.

Pythagoras taught men that he was begotten of a better kind then mortal nature. For on the same day, and at the same hour, he was seen at *Metapontium* and in *Crotona*. Likewise at *Olympia* he shewed one of his Thighs which was of Gold; and did make *Myllias* the *Crotonian* call to mind that he had been *Midas* son of *Gordius* a *Phrygian*. He also stroked a white Eagle which came to him of her own accord; and as he passed over the River *Cosa*, the River saluted him, saying, "Hail *Pythagoras*.

He affirmed the leaf of Mallows to be

most sacred. He said that Arithmetick is the wisest of all things: Next, he who imposed names on things. And that Earthquakes were nothing else but Conventions of the dead: And that the Rainbow is the beams of the Sun: And that the sound which frequently strikes the ear is the voice of *Dæmons*. It was not lawful to doubt of any thing he said, or question him about it, but to acquiesce in what he said as in a Divine Oracle. And when he came to Cities, a report was spread that he came not to teach, but to heal.

The same *Pythagoras* commanded to abstain from the Heart, and from a white Cock, and from all things that died of themselves, and not to use Baths, nor to go in the common Road; it being doubtful whether these things were pure.

CHAP. XVIII.

Of the respect and honour which Dionysius *gave to* Plato.

When *Plato*, invited by the frequent Letters of *Dionysius*, came to *Sicily*, the young *Dionysius* placed him in a Chariot, whilest he himself played the Coachman: whereupon a facetious *Syracusian* well versed

sed in *Homer*, pleased with the sight, spake these Verses out of the *Iliads*, with a little alteration:

The Chariot groan'd beneath the weight,
Proud that the best of men there sat.

Whereas *Dionysius* was jealous of all others, he had so great respect for *Plato*, that he suffered him onely to come to him unsearched (although he knew him to be *Dio*'s intimate friend.)

CHAP. XIX.

That Philip *honoured Learning; and of* Aristotle.

Philip the *Macedonian* is not onely said to have been a good Souldier, and an excellent Oratour; but he likewise honoured Learning exceedingly. Wherefore supplying *Aristotle* with much money, he was the cause of his great and various Experience, and of his knowledge in living Creatures. Whose History the son of *Nicomachus* acquired through the wealth of *Philip*. He honoured *Plato* also and *Theophrastus*.

CHAP. XX.

Of Democritus, *and of the Renown of him*, Theophraſtus, Hippocrates, *and others.*

It is reported that *Democritus* the *Abderite* was wiſe, beſides other things, in deſiring to live unknown, and that he wholly endeavoured it. In purſuit whereof he travelled to many Countries; he went to the *Chaldæans*, and to *Babylon*, and to the *Magi*, and to the *Indian* Sophiſts. When the eſtate of his Father *Damaſippus* was to be divided into three parts amongſt the three Brothers, he took onely ſo much as might ſerve for his travel, and left the reſt to his Brethren. For this *Theophraſtus* commends him, that by travelling he had gained better things then *Menelaus* and *Ulyſſes*. For they wandred up and down not otherwiſe then *Phœnician* Merchants, ſo they gathered money, which was the occaſion of their travel by Sea and Land. The *Abderites* called *Democritus*, Philoſophy, but *Protagoras*, Diſcourſe.

Democritus laughed at all people, and ſaid they were mad; whence his Countrymen called him *Gelaſinus*. They likewiſe

ſay, that *Hippocrates* at his firſt meeting with *Democritus* thought him mad: But after they had converſed together, admired the man. They ſay that *Hippocrates*, though he were *Dorick*, yet for the ſake of *Democritus* he compoſed his Writings in the *Ionick* Dialect.

CHAP. XXI.

Of thoſe who were beloved of Socrates *and* Plato.

Alcibiades was beloved of *Socrates*, *Dio* of *Plato*. But *Dio* received advantage by the love of his friend.

CHAP. XXII.

Of the Luxury of the Athenians.

The ancient *Athenians* wore purple garments, and various coloured Veſts. They likewiſe tied their Hair in Knots, to which they put golden Graſs-hoppers, and other ornaments of Gold. When they went abroad, their ſervants carried Folding-ſtools, that when they pleaſed they might ſit down. It is certain alſo, that their Tables and Diet were very Luxurious; and yet whileſt they did this, they were Victors at *Marathon*.

CHAP. XXIII.
Of certain Prodigal persons.

Prodigality and voluptuous life reduced *Pericles*, and *Callias* son of *Hipponicus*, and *Nicias* of *Pergasæus* to indigence. When money failed them, these three drank Hemlock, their last draught, to one another, and died as at a Feast.

CHAP. XXIV.
How Friendship may be best preserved.

Leoprepes the *Cean*, Father of *Simonides*, chanced on a time to sit in the Wrastling-place: Two young men, intire Friends, came to him, and asked him how their Friendship might best be preserved. He said, "If you yield to one anothers anger, and "not by opposition provoke each other.

CHAP. XXV.
Of the strange Madness of Thrasyllus.

Thrasyllus the *Æxonian* fell into a strange and new kind of Madness; he left the City and went to *Pyræum* (the Haven) and dwelling there, he fansied that all the Ship

Ships which came in were his, and regiſtred them, and ſo diſmiſſed them. When any came ſafe into the Haven, he rejoyced exceedingly. This Infirmity held him many years. At length his brother, coming from *Sicily*, put him to a Phyſician to be cured, and ſo his Madneſs ceaſed. He many times mentioned his actions during his Madneſs, and ſaid that he never had ſo much Joy, as when he was pleaſed with ſeeing Ships come in ſafe which nothing belonged to him.

CHAP. XXVI.
Of Electra.

Xanthus a Lyrick Poet (he was ancienter then *Steſichorus* the *Himeræan*) ſaith that *Electra* daughter of *Agamemnon* was not named ſo at firſt, but *Laodice*. Afterwards when *Agamemnon* was ſlain, and *Ægiſthus* marrying *Clytemneſtra* reigned, ſhe lived unacquainted with the Marriage-bed, and grew old a Virgin: for which reaſon the *Grecians* called her *Electra*, as having never had a Husband, and living unacquainted with the Marriage-bed.

CHAP. XXVII.

Of the Gift of Pamphaes *and* Diotimus.

Pamphaes a *Prienian* gave to *Cræsus*, whileſt his Father was yet living, thirty *Minæ*, who coming to the Crown ſent him a great Chariot filled with Silver.

Diogenes receiving a little money of *Diotimus* the *Caryſtian* ſaid,

The Gods immortal grant
To thee what thou doſt want,
A Man and Houſe.

It ſeems that this *Diotimus* was effeminate.

CHAP. XXVIII.

That Pherecydes *fell into a* Phthiriaſis *becauſe of his Atheiſm.*

Pherecydes the *Syrian* ended his life the moſt miſerable of men: his whole body being conſumed by Vermine, and his countenance becoming loathſome, he declined the converſation of his acquaintance. And whenſoever any one coming to viſit him demanded how he did, putting out his finger through the hole in the door, the fleſh whereof

whereof was quite eaten off, he ſaid, that his whole body was ſuch. The *Delians* affirm, that the God in *Delus* diſpleaſed with him wrought this: for as he ſate in *Delus* with his Diſciples, he ſpoke many things concerning himſelf, amongſt the reſt this, That he had ſacrificed to none of the Gods, and yet led a life no leſs pleaſant and void of grief then they who offered Hecatombs. For this vain ſpeech he ſuffered ſevere puniſhment.

CHAP. XXIX.

That Alexander *ridiculouſly believed there are infinite Worlds.*

I cannot forbear to laugh at *Alexander* the ſon of *Philip*, who ſeeing that *Democritus* in his Writings aſſerted that there are infinite Worlds, was troubled that he had not quite ſubdued one. How much *Democritus* himſelf would have laughed at him, what need I ſay? whoſe cuſtome that was.

The End.

ÆLIAN's

ÆLIAN's Various History.

The Fifth Book.

CHAP. I.

That Tachos *died upon using more delicate Diet.*

Tachos the *Ægyptian*, whilest he used the Diet of his Country, and lived sparingly, was the most healthful of men; but when he went to the *Persians*, and fell into their Luxury, not able to bear their unaccustomed Diet, he ended his life by a Dysentery, and changed Luxury for Death.

CHAP. II.

Pherecydes *how he died.*

Pherecydes, Master of *Pythagoras*, falling sick,

ſick, firſt had a very hot Sweat, viſcous-like Phlegm, afterwards like that of Beaſts; then little Vermin grew in him: and his fleſh corrupting into them, he waſted away, and ſpended his life.

CHAP. III.
Of Hercules *his Pillars.*

Ariſtotle affirms that thoſe Pillars which are now called of *Hercules*, were firſt called the Pillars of *Briareus*; but after that *Hercules* had cleared the Sea and Land, and beyond all queſtion ſhewed much kindneſs to men, they in honour of him, not eſteeming the memory of *Briareus*, called them *Heraclean*.

CHAP. IV.
Of ſome Trees growing in Delus.

It is reported that in *Delus* there groweth an Olive and a Palm, which *Latona* touching was immediately brought to bed; whereas until then ſhe could not.

CHAP.

CHAP. V.

Of Epaminondas *his Indigence and Magnanimity.*

Epaminondas had but one Veſt, and that ſordid, ſo that whenſoever he ſent it to the Fuller, he was forced to ſtay at home for want of another. Whileſt he was thus indigent, the *Perſian* King ſending him a great ſumme of money, he would not accept it. And, if I miſtake not, he that refuſed the Gift was more Magnanimous then he that offered it.

CHAP. VI.

Of the voluntary death of Calanus.

Likewiſe the end of *Calanus* the *Indian* is worthy to be praiſed, another would ſay to be admired. It was on this manner; *Calanus* the *Indian* Sophiſt, having bid a long farewell to *Alexander* and the *Macedonians*, and to life, when he would free himſelf from the Fetters of the Body, cauſed a Pyre to be made in the faireſt Suburb of *Babylon*; the wood thereof was dry, and choſen for fragrancy, Cedar, Thyum, Cypreſs, Myrtle and Laurel. He having performed his

his accuſtomed exerciſe (which was to run a courſe) came and ſtood in the middle of the Pyre, crowned with reeds. The Sun ſhone upon him, and he worſhipped him, which was the ſign he had given the *Macedonians*, that they ſhould kindle the Pyre, which they did; and continued ſtanding upright in the flame, and fell not till he was quite conſumed. Hereat *Alexander* (as is reported) much aſtoniſhed, ſaid, that *Calanus* had vanquiſhed greater Enemies then he. For he warred with *Porus*, and *Taxiles*, and *Darius*; but *Calanus* with Pains and Death.

CHAP. VII.
Of Anacharſis.

The *Scythians* wander up and down their own Country; but *Anacharſis*, being a wiſe man, extended his travells farther: for he came into *Greece*, and *Solon* admired him.

CHAP. VIII.
How ſome have born Scoffs.

Scoffs and Reproches to me ſeem of no force: for if they meet with a ſolid minde, they are ſhattered in pieces; but if with a mean and low, they have power, and many times

times occasion not onely grief, but death: whereof take this instance; *Socrates* being derided in a Comedy, laughed; but *Poliagrus* hanged himself.

CHAP. IX.
Of Aristotle.

Aristotle having prodigally consumed his Patrimony, went to the Warres; which succeeding ill with him also, he then trades as an Apothecary. But coming by chance into the *Peripatus*, and hearing the discourses there, being of better natural parts then most of them, he acquired that habit which afterwards he put in execution.

CHAP. X.
The number of some Ships and Arms which the Athenians *lost.*

The *Athenians* were diligent in taking care for their Navy. Sometimes having the better, and sometimes being worsted, they lost in *Ægypt* two hundred Galleys, with all that belonged to them; at *Cyprus* a hundred and fifty; in *Sicily* two hundred and forty; in the *Hellespont* two hundred. Of compleatly-armed Souldiers there were slain

slain in *Sicily* forty thousand, and at *Charonea* a thousand.

CHAP. XI.

The Cruelty of a King of Thrace *towards his Children.*

A King of *Thrace*, (his name let some other tell) when *Xerxes* warred against *Greece*, fled to the Mountain *Rhodope*, and advised his six Sons not to fight against *Greece*. But they not obeying him, when he returned, he put out the eyes of them all; an act unlike a *Grecian*.

CHAP. XII.

That Demades *was fined for making a Decree, that* Alexander *should be accounted a God.*

I cannot but love this act of the *Athenians*. In a publick Assembly of the *Athenians*, *Demades* rising up decreed that *Alexander* should be the thirteenth Deity. But the people not enduring his excessive impiety, fined him a hundred Talents, for enrolling *Alexander*, who was a mortal, amongst the Celestial Gods.

CHAP.

CHAP. XIII.

That the Athenians *were inclined to Novelties.*

The *Athenians* were very changeable as to Government, and exceedingly inclined to alteration. They patiently suffered Kingly Government under *Cecrops*, *Erechtheus* and *Theseus*, and afterwards under the *Codrida*; they experimented Tyranny under the *Pisistratida*; they used Aristocracy for a hundred years; after which they chose yearly ten Citizens which governed the City. At last there happened an Anarchy by the Sedition of the Thirty Tyrants. The ready change of customes, whether it should be commended or not, I know not.

CHAP. XIV.

An Attick *Law concerning the Interment of Bodies, and killing of Oxen.*

This was an *Attick* Law; Whosoever happens to light upon the Carcase of a man, he must throw earth all over it, and bury it as looking towards the West.

This also was observed by them; the ploughing Oxe, that laboureth under the yoak

yoak, either with Plough or Cart, sacrifice not. For he also is a Tiller of the earth, and partakes with men of their labour.

CHAP. XV.

Places of Judicature in Athens *for Murthers.*

Attick Courts of Judicature, for wilfull Murthers in the *Areopagus*, for involuntary in the *Palladium*; for those who confessed the Murther, but pleaded the lawfulness of it, in the *Delphinium*.

CHAP. XVI.

That a little Boy was condemned for Sacrilege.

A little Boy carried away a Plate of Gold which fell from the Crown of *Diana*. It was discovered. The Judges caused playthings and Dice to be set before him, as also the Plate. He again laid hold of the Plate: whereupon they put him to death for Sacrilege, not sparing his age, but punishing the act.

CHAP. XVII.

Of the Superſtition of the Athenians.

The *Athenians* were ſo Superſtitious, that if any one felled a little Oak out of the Heroes Grove, they put him to death. And *Atarbes*, for that he killed the Sparrow ſacred to *Æſculapius*, they ſpared not, but executed him: Not pardoning either his ignorance or madneſs, but preferring the concernment of the God before both theſe. For ſome ſaid he did it by chance, others, through fury.

CHAP. XVIII.

Of a Woman with child condemned to death.

The Court of *Areopagus* having tried a Woman poiſoner, and it being judged ſhe ſhould die, they would not put her to death until ſhe were delivered of the Infant wherewith ſhe was great. Then ſaving the innocent Child, they executed the guilty perſon.

CHAP.

CHAP. XIX.

How Æschylus condemned for Impiety was preserved.

Æschylus the Tragick Poet was by reason of some Play condemned for Impiety. Whereupon the *Athenians* being ready to stone him, *Amynias* his younger Brother, throwing back his Vest, shewed his Arm without a Hand. *Amynias* had the reward for fighting best at *Salamis*, where he lost his Hand, and was the first of the *Athenians* that was rewarded. The Judges seeing the trouble of the man, called to mind his actions, and dismist *Æschylus*.

CHAP. XX.

Of the Fasting of the Tarentines *and* Rhegians.

The *Tarentines* being besieged by the *Romans*, and ready to surrender through Famine, the *Rhegians* ordered a Fast to be kept every ten daies; and with the allowance of that food supplied the *Tarentines*. Hereupon the *Romans* raised their siege, and the *Tarentines*, in memory of their distress, kept a Feast, which they called The Fast.

CHAP. XXI.

That Medea *did not kill her own Children.*

Some ſay that the relation concerning *Medea* is falſe, and that ſhe did not kill her Children, but the *Corinthians*. This Fable concerning *Colchis*, and the Tragedy (*Medea*) they ſay *Euripides* made at the requeſt of the *Corinthians*. The falſity prevailed above the truth, by reaſon of the excellency of the Poet. But for the Murther of the Children, they ſay that even to this day the *Corinthians* offer expiatory Sacrifices to them; which they render as a kind of Tribute.

The End.

ÆLI-

ÆLIAN's Various History.

The Sixth Book.

CHAP. I.

Of the Wrath, Inhumanity, Contempt, Injustice, and Violence of some towards others.

THE *Athenians* having overcome the *Chalcidenſes*, diſtributed that part of their Country which is called *Hippobotus* into forty Lots; but medled not with the ground conſecrated to *Minerva* in the place named *Lilantus*. The reſt of the Country they let out, and brought away the Pillars which now ſtand at the Royal *Piazza*, on which they ſet up the Bills of Sale. The Priſoners that they took they caſt into Fetters: neither did

this satisfie their rage against the *Chalcidenses*.

The *Lacedemonians* having overcome the *Messenians*, took to themselves the half of every thing in *Messenia*, and compelled the Free-women to goe to Funerals, and to bewail the dead, such as were Strangers, and nothing related to them. Of the men, they imployed some in Husbandry, some they sold, some they slew.

Likewise the *Athenians* were insolent in this manner. Having good success, they used not their good fortune moderately: For they compelled the forein Virgins that inhabited their Country, to carry *Umbrella's* in publick Solemnities before their own Virgins, and the Women before their Women, and the Men to carry Spades.

The *Sicyonians* having taken *Pellene*, prostituted publickly the Wives and Daughters of the *Pellenians*. This was most savage, O you *Grecian* Gods, and unseemly, I think, even in *Barbarians*.

Philip having gained the Victory at *Cheronea*, was exalted with the success, as were also all the *Macedonians*. The *Grecians*, fearing him exceedingly, surrendred themselves according to their several Cities, as fast as possible to him. The same did the

The-

Thebans, and the *Megarenſes*, the *Corinthians*, *Achæans*, *Eleï*, and the *Eubœans*, that dwelt upon the Sea-ſide. *Philip* kept not the agreement he had made with them, but ſubjected them all to Servitude, contrary to right and equity.

CHAP. II.

Of the Valour of the Son of Harmatidias.

The Son of *Harmatidias* the *Theſpian*, going with others of his Country to aid the *Athenians*, fought at firſt ſtoutly and gallantly; then having loſt his Arms, fought with his bare hands againſt the armed men, and ſo died honourably. I have named the Father of the young man, and celebrated him after the manner of *Homer*. His own name, if any is inquiſitive to know, let ſome other tell.

CHAP. III.

Of Iſadas *a Boy.*

The *Lacedemonians* crowned *Iſadas*, yet but a Boy, and not obliged by the Law to take Arms, for leaving the *Gymnaſium*, and behaving himſelf gallantly in a Fight. Yet

because he engaged with the Enemy before his age required it, and before he had received Arms from his Country, they fined him.

CHAP. IV.

Of him that was betrothed to the Daughter of Lysander.

Lysander dying, one that was betrothed to his Daughter in his life-time, because she was fatherless, and that *Lysander* at his decease proved poor, cast her off, and said he would not have her to Wife; hereupon the *Ephori* fined him: not like a *Lacedemonian* or *Grecian*, to forget his Friend dead, and to preferre Wealth before a Contract.

CHAP. V.

Of the Athenian *Embassadours.*

The *Athenians*, because the Embassadours which they sent to *Arcadia* took another way, and not that which they appointed, though they performed their charge well, put them to death.

CHAP.

CHAP. VI.
Laconick *Laws.*

Are not these *Laconick?* There is a Law amongst the *Spartans*, That he who hath had three Sons should be exempt from Watch and Ward; he who five, should be discharg'd from all publick Offices and Taxes. That Marriages should be contracted without Portions. No *Lacedemonian* might learn a Trade. They must goe to Warre clothed in Scarlet: For besides that the colour had something of awfulness in it self; the bloud which was spilt upon it from wounds did much more daunt the Enemy, appearing more sharp to the sight and more dreadful.

It was not lawful for a *Lacedemonian* to strip a slain Enemy. They who died fighting stoutly, were carried crowned with Olive and other Branches. But they who had fought best, had a Scarlet-Robe thrown over them, and so were buried honourably.

CHAP.

CHAP. VII.

Of the Earthquake which happened at Sparta.

When the *Lacedemonians* had treacherously expelled the *Tenarian* Servants, (these Servants were of the race of the *Hilotes*) through the anger of *Neptune* there happened an Earthquake at *Sparta*, which threw down the City, so that there were but five Houses left standing of the whole City.

CHAP. VIII.

Of the Murther of Artaxerxes.

They say that *Artaxerxes* surnamed *Ochus*, being by *Bagoas* the Eunuch, who was an *Ægyptian*, slain and cut to pieces, was thrown to Cats, and some other buried in his stead was laid in the Regal Monuments. The Sacrileges which are reported of *Ochus* are many; especially those committed in *Ægypt*. Neither was *Bagoas* satisfied with killing *Ochus*, but he also made Hilts for Swords of the Bones of his Thighs: thereby signifying his bloudy disposition. He hated him, because when he came

came into *Ægypt* he slew *Apis*, as *Cambyses* had done before.

CHAP. IX.

Of a Treasure sought by the Delphians *in the* Pythian *Temple.*

There coming a report to *Delphi*, that the Temple of *Apollo* was anciently very rich (grounded upon these Verses of *Homer*,

Not so much wealth as Phœbus *marble Fane*
Founded in rocky Pytho *doth contain*,)

They say that hereupon the *Delphians* began to digg about the Altar, and the Tripod; but there happening violent Earthquakes about the Seat of the Oracles, they gave over the attempt.

CHAP. X.

A Law concerning Citizens made by Pericles.

Pericles General of the *Athenians* made a Law, That he whose Parents on both sides were not Citizens, might not enjoy the privileges of a Citizen. From this Law there happened a revenge upon himself; for his

two

two legitimate Sons, *Paralus* and *Xanthippus*, died of the common Pestilence. There remained onely to him his natural issue, who by their Fathers Law were deprived of intereſt in the State.

CHAP. XI.

Of Gelo *offering to resign the Government.*

Gelo having overcome the *Carthaginians* at *Himera*, reduced all *Sicily* to his obedience. Then coming into the Market-place unarmed, he declared that he would resign the Government to the Citizens. But they refuſed, knowing him to be more loving to the people, then desirous of Monarchick power. Hence in the Temple of *Sicilian Juno* there is an Image representing him unarmed; which pictures this action.

CHAP. XII.

Of the Happineſs of Dionyſius, *and what end it had.*

Dionyſius the second had an Empire excellently fortified after this manner. He poſſeſſed Ships no leſs then four hundred, of five rows and six rows of Oars. His

power

power of foot-souldiers was a hundred thousand, Horse-men nine thousand. The City of *Syracusa* was adorned with exceeding great Havens, and encompassed with a very high Wall. He had store for five hundred Ships more. His provision of Corn which was laid up was a hundred Myriads of *Medimnæ*. His Magazine was furnished with Shields, Swords, and Spears, many Legg-Arms, Breast-plates, and Slings. The Sling was *Dionysius* his own invention.

He had also many Auxiliaries; and confiding in these *Dionysius* thought he possessed an Empire bound with Adamant. But he first put his Brothers to death; then saw his Sons cruelly murthered, and Daughters first ravished, then killed. Not one of those that descended from him had the rite of Sepulture: for some were burned alive, others cut in pieces and cast into the Sea. This happened to him, when *Dio* Son of *Hipparinus* invaded his Kingdome. He himself died old in extreme poverty.

Theopompus saith, that through excessive Drinking he had so great an infirmity in his Eyes, that he grew blind; and that he sat in Barbers Shops, and talked jestingly to move laughter; and that in the midst of *Greece* he led a dishonourable and wretched life.

No

No light argument to perſuade men to moderation and temper, is the change of *Dionyſius* his fortune, from ſo high, to ſo low a condition.

CHAP. XIII.

Of Tyrannical Governments in Greece, *which have continued in Poſterities.*

It is excellently ordered by Providence, that Tyrannical Governments laſt not to the third Generation; but either the Tyrants are rooted out like Pitch-trees, or their Children deveſted of Power. But amongſt the *Greeks* theſe Tyrannical Governments are known to have laſted ſo long; that of *Gelo* in *Sicily*, of the *Leucanians* in *Boſphorus*, and of the *Cypſelidæ* at *Corinth*.

CHAP. XIV.

Of a Conſpiracy againſt Darius.

I am told an extraordinary meek act of *Darius* Son of *Hyſtaſpes*. *Aribazus* the *Hyrcanian*, with many other perſons, not inconſiderable, in *Perſia*, conſpired againſt him, The Plot was laid at a Hunting: which *Darius* underſtanding, was not daun-

ted,

red, but commanded them to betake themselves to their Weapons and Horses, and to fix their Arms. And looking sternly upon them, "Why then doe you not that, "said he, which you designed? But they seeing the undaunted look of the man, gave over the attempt. And so great fear seized them, that they threw away their Spears, leaped from their Horses, adored *Darius*, and delivered themselves up to doe with them as he pleased.

He separated them from one another, and sent some to the confines of *India*, others to the borders of *Scythia*; and they continued ever afterwards faithful to him, being mindful of this favour.

The End.

ÆLI-

ÆLIAN
Various History.

The Seventh Book.

CHAP. I.

Of Semiramis, *and how she obtained the* Assyrian *Empire.*

OF *Semiramis* the *Assyrian* several things are related. She was the faireſt of Women, yet neglected her Beauty. When she came to the King of *Assyria*, whether she was ſummoned through the renown of her Beauty, as ſoon as he ſaw her, he fell in love with her. She requeſted of the King that he would grant her a Royal Robe, and that ſhe might have the command of *Assyria* five daies, and the ordering of all things during that time. She failed not of her requeſt. But as ſoon as the King had ſeated her

her upon the Throne, and that she knew all things were at her power and disposal, she commanded the Guard to kill the King, and so possessed herself of the *Assyrian* Empire. *Dinon* relates this.

CHAP. II.

Of the Luxury of Strato *and* Nicocles.

Strato the *Sidonian* is said to have studied to exceed all men in Luxury and Magnificence. *Theopompus* the *Chian* compares his life to the Feasting of the *Phæacians*, which *Homer*, according to his great wit, as he useth to doe, highly magnified. This man had not a single Musician at his Feast to delight him, but there waited many Women-Musicians, and players on the Flute, and beautiful Curtezans, and Women-dancers. He emulated exceedingly *Nicocles* the *Cyprian*, and *Nicocles* him. This emulation was about nothing serious, but concerning the things we spoke of. For each of them hearing from those who came from the other what was done there, emulated and endeavoured to exceed the other. But this lasted not alwaies, for both died violent deaths.

CHAP. III.

A Consolatory Saying of Aristippus.

Aristippus, to some of his friends being exceedingly afflicted, besides many other Consolatory speeches, said thus at first to them; "I come to you not as to condole "with you, but to suppress your grief.

CHAP. IV.

Of the praise of a Mill.

Pittacus exceedingly commended a Mill making an Encomium upon it, for that many persons may exercise themselves in little compass. There was a common Song hence called the Mill-Song.

CHAP. V.

Of the hand-labour of Ulysses and Achilles in many things.

Even *Laertes* was by his Son surprized labouring with his hands, and pruning a Tree when he was very old. *Ulysses* his wife confesseth that he knew many things and how to doe them with his own hands.

There is not any man alive so good
At making fires, & cleaving out the wood

He also quickly made a little Ship by his own labour, without any Ship-wright. And *Achilles* himself, who was the third from *Jupiter*, did cut the meat and dress the Supper for the Embassadours that came from the *Achæans*.

CHAP. VI.

The answer of a Scythian *concerning Cold.*

On a time there falling a great Snow, the King of the *Scythians* asked one whom he saw walk naked, whether he were not frozen. He again asked the King whether his Forehead were not frozen. To which he answering, No; the other replied, "Neither am I, for I am Forehead all over.

CHAP. VII.

Of Demosthenes *his Watchfulness.*

Pytheas scoffed at *Demosthenes* Son of *Demosthenes*, saying that his Arguments smelt of the Lamp, because he sat up all the night, meditating and considering what he should say when he was to come before the *Athenians*.

CHAP. VIII.

Of Alexander's *grief at* Hephæstion's *Death.*

When *Hephæstion* died, *Alexander* cast into the Pyre his Arms, and Gold and Silver, to be burnt with the dead body; as also a Vest of great esteem amongst the *Persians*. He likewise caused all the chief Souldiers to be shaved, himself acting an *Homerical* passion, and imitating his *Achilles*. But he did more eagerly and fiercely, laying waste the Castle of the City *Ecbatana*, and throwing down the Wall. As to the shaving of his Hair, he did in my opinion like a *Greek*: but in throwing down the Walls, he expresst his mourning like a *Barbarian*. He also changed his Vest, giving all over to grief, love and tears.

Hephæstion died at *Ecbatana*. It is reported that these things were intended for the Burial of *Hephæstion*, but that *Alexander* used them dying, before the mourning was over for the young man.

CHAP.

CHAP. IX.
Of a Modest Woman.

Was not this a singular token of Modesty? To me it seems such. The Wife of *Phocion* wore *Phocion*'s Vest, and required not a * *Crocotum*, or * *Tarentine*, or Cloak, or Mantle, or Veil, or Hood, or coloured Robes. But she first put on Modesty, and then such things as were at hand.

* A thin Saffron-colcured Gown.
* A thin fringed or laced Gown. *Hesych.*

CHAP. X.
Of the Wife of Socrates.

Xanthippe, Wife of *Socrates*, refusing to put on his Vest, so to goe to a publick Spectacle, he said, "Do you not perceive "that you goe not to see, but rather to be "seen?"

CHAP. XI.
Of the Shoes of the Roman *Women.*

Of the *Roman* Women many have used to wear the same Shoes as Men.

CHAP. XII.

An Apophthegm of Lysander *or* Philip *concerning Perjury.*

Children must be cheated by Dice, Men by Oaths. Some ascribe this Saying to *Lysander*, others to *Philip* the *Macedonian*. But which soever it was, it is not well said, in my opinion. Neither is it perhaps strange that *Lysander* and I differ in our opinions, for he was a Tyrant: but my mind may be guess'd by this, that I have declared that this Saying pleaseth me not.

CHAP. XIII.

Of the Tolerance of Agesilaus.

Agesilaus a *Lacedemonian*, now an old man, very often went forth without Shoes and Coat, in his Mantle, and that in the Winter mornings. And when a certain person reprehended him, that he did more youthfully then became his age, he answered, "But the young Citizens cast their "eyes on me, as Colts on their Sires,

CHAP.

CHAP. XIV.

Of Philosophers that went to War, and administred Civil Government.

Were not the Philosophers skilful in Warlike affairs? To me they seem such. For the *Tarentines* chose *Archytas* their General six times. *Melissus* was their Admiral. *Socrates* fought thrice, and *Plato* himself at *Tanagra*, and at *Corinth*. The Warlike actions and Generalship of *Xenophon* many celebrate; and he himself acknowledgeth, in his Discourses concerning *Cyrus*. *Dio* son of *Hipparinus* subverted the Tyranny of *Dionysius*: and *Epaminondas*, being made chief Commander of the *Bœotians*, at *Leuctra* overcame the *Lacedemonians*, and was chief among the *Romans* and *Grecians*. *Zeno* much advantaged the *Athenian* State, whilest he was with *Antigonus*. For there is no difference if a man benefits others, whether it be by his Wisedome or Arms.

CHAP. XV.

How the Mitylenæans *revenged themselves upon their revolted Confederates.*

The *Mitylenæans* being absolute Masters of the Sea, imposed as a punishment upon their Confederates which had revolted from them, That they should not teach their children to read, nor suffer them to be instructed in any Learning; conceiving that to be bred Ignorantly and Illiterately was of all punishments the greatest.

CHAP. XVI.

Of Rome, Remus, Romulus, *and* Servia.

Rome was built by *Remus* and *Romulus*, sons of *Mars* and *Servia*. She was of the Race of *Æneas*.

CHAP. XVII.

Of Eudoxus *coming to* Sicily.

When *Eudoxus* came to *Sicily*, *Dionysius* largely congratulated his arrival. But he neither flattering nor concealing anything said, "I come as to a good Ho-

"wit-

"with whom *Plato* liveth. Declaring that he came not for his sake, but for the others.

CHAP. XVIII.

That the Ægyptians are courageous in Torments; and of the Indian *Women.*

They say that the *Ægyptians* behave themselves stoutly in Torments. And that an *Ægyptian* being put to torture, will sooner die then confess the truth. Amongst the *Indians*, the Wives resolutely goe into the same fire with their dead Husbands. The Wives of the man contest ambitiously about it; and she to whom the Lot falls is burned with him.

CHAP. XIX.

Of Solon's *Stratagem against the* Megareans, *and how afterwards he overcame them by Argument.*

Solon was made General in the Warre concerning *Salamis*. Having taken two *Megarean* Ships, he manned them with *Athenian* Souldiers, and caused them to put on the Enemies Armour, and passing undiscovered slew many of the *Megareans* unarmed.

He

He also overcame them by Reason, not by specious words, but weight of Argument. For causing some Monuments of the dead to be opened, he shewed that they were all *Athenians*, being laid towards the West, according to the manner of their Country; for the *Megareans* used to be buried disorderly, and as it happened. The *Lacedemonians* judged the Controversie.

CHAP. XX.

Of an old man, a Cean, *that Died his Hair.*

There came to *Lacedemon* a *Cean*, an old man, conceited of himself and ashamed of his age: For which reason he endeavoured to conceal the grayness of his hair by Dying it. Coming in this manner before the *Lacedemonians* in publick, he declared his business. But *Archidamus* King of the *Lacedemonians* rising up, "What truth, said he, "can this man speak, who doth not onely "lie in his Heart, but in his Hair? So he rejected what he had alledged, from his outward appearance arguing the unsoundness of his Mind.

CHAP.

CHAP. XXI.

Of the sedulity and care of Cæsar *and* Pompey, *to learn such things which are requisite to govern rightly.*

Cæsar disdained not to frequent the School of *Aristo*, and *Pompey* that of *Cratippus*. For their great power did not make them despise those persons that might most advantage them; and of these they had need notwithstanding their great Dignities. For, as it seems, they desired not so much to command, as to command well.

The End.

ÆLI-

ÆLIAN's Various Hiſtory.

The Eighth Book.

CHAP. I.

Of Socrates *his Dæmon.*

Socrates ſaid of his Dæmon to *Theages*, *Demodocus*, and many others, that he many times perceived a voice warning him by Divine inſtinct, which, ſaith he, when it comes, ſignifieth a diſſuaſion from that which I am going to doe, but never perſuades to doe any thing. And when any of my friends (ſaith he) impart their buſineſs to me, if this voice happens, it diſſuades alſo, giving me the like counſel: Whereupon I dehort him who adviſeth with me, and ſuffer him not to proceed in what he was about, following the Divine admo-

admonition. He alledged as witneſs hereof *Charmides* ſon of *Glauco*, who asking his advice, whether he ſhould exerciſe at the *Nemean* Games; as ſoon as he began to ſpeak, the voice gave the accuſtomed ſigh. Whereupon *Socrates* endeavoured to divert *Charmides* from his purpoſe, telling him the reaſon: But he not following the advice, it ſucceeded ill with him.

CHAP. II.

Of Hipparchus *his Wiſedome, his care of Learned men; and of* Homer's *Poems.*

Hipparchus, eldeſt ſon of *Piſiſtratus*, was the wiſeſt perſon among the *Athenians*. He firſt brought *Homer*'s Poems to *Athens*, and cauſed the Rhapſodiſts to ſing them at the *Panathenaick* Feaſt. He ſent alſo a Gally of fifty Oars to *Anacreon* the *Teian* [Poet] that he might come to him. To *Simonides* the *Cean* [Poet] he was very kind, and kept him alwaies with him, obliging him (as is probable) by great gifts and rewards: for that *Simonides* was a great lover of money, none will deny. This *Hipparchus* made it his buſineſs to favour Learned men, and endeavoured by his authority to reduce the *Athenians* to Learning, and

to

to better his Subjects; conceiving that no man ought to envy Wisedome, who himself is just and honest. This *Plato* relates, if * *Hipparchus* be truly his.

* A Dialogue so nam'd in the Works of *Plato*.

CHAP. III.

The Athenian *Custome of killing an Oxe, and of the* Diipolian *and* Buphonian *Festival.*

This is an *Athenian* Custome when an Oxe is killed: By Proclamation they acquit all severally of Murther, onely they condemn the Knife, and say that killed him. The day on which they doe this they call the *Diipolian* and *Buphonian* Festival.

CHAP. IV.

Of the Luxury of Poliarchus.

They say that *Poliarchus* the *Athenian* arrived at so great a height of Luxury, that he caused those Dogs and Cocks which he had loved, being dead, to be carried out solemnly, and invited friends to their Funerals, and buried them splendidly, erecting Columns over them, on which were engraved Epitaphs.

CHAP.

CHAP. V.

Of Neleus *and* Medon, *and the Twelve* Ionian *Cities.*

Neleus Son of *Codrus*, being deposed from the Regal Government, left *Athens*, (for the *Pythian* Oracle assigned the Kingdome to *Medon*) and intending to settle a Colony came to *Naxus*, not by design, but driven thither by Tempest: willing to depart thence, he was hindred by contrary winds. Whereupon being in suspence what to doe, the Soothsayers told him that his Company must be expiated, there being amongst those who came along with him many persons whose hands were defiled with bloud. Hereupon he pretended that he had killed some servant, and needed Expiation; whereby he induced such as were conscious of ill to the same. Which done, having now discovered who were the prophane persons, he left them. They continued at *Naxus*, but *Neleus* came to *Ionia*, and first setled at *Miletus*, having turned out the *Carians*, the *Mygdonians*, the *Leleges*, and the rest of the *Barbarians*, who built the Twelve Cities in *Ionia*. The Cities are these; *Miletus*, *Ephesus*, *Erythræ*, *Clazo-*

* For ἀφ' ὧν . . . ἐκλήθησαν perhaps should be read ἀφ' ὃ . . . . ἐκλίθησαν.

Clazomenæ, *Priena*, *Lesbus*, *Teos*, *Colophon*, *Myus*, *Phocæa*, *Samos*, and *Chios*. He also built many other Cities in *Epirus*.

CHAP. VI.

Of the ignorance of Learning and Institution amongst the Barbarians.

They say, that none of the ancient *Thracians* knew any thing of Learning. Even all the *Barbarians* that inhabited *Europe* thought it dishonourable to understand Literature. But those in *Asia* (as is said) used it more. Whence some forbear not to affirm, That not *Orpheus* himself, being a *Thracian*, was wise; but that his Writings are false and fabulous. This *Androtion* asserts, if he be credible, concerning the ignorance of Learning and Institution amongst the *Thracians*.

CHAP. VII.

Of the Marriages solemnized by Alexander, *after his Victory over* Darius.

Alexander having taken *Darius*, solemnized Marriages of himself and friends. The men that were married were ninety, and the Marriage-beds as many. The Hall in

which

which they were entertained had a hundred Couches, such as they used to lie on at Meals: The feet of every Couch were of Silver; but of that on which he lay, they were of Gold. They were all covered with various-coloured Carpets of rich *Barbarian* work. He admitted to the Feast some particular Friends, whom he caused to sit over against him. In the Court were feasted the Foot-souldiers, Mariners, Horsemen, Embassadours, and Forein *Greeks*. Before Supper the * Trumpets sounded, to give notice that it was time to come to the Table; and again when Supper was ended, that they should rise to depart. He solemnized these Nuptials five dales together. Very many Musicians, and Players, Tragedians and Comedians, came thither. There came also many Jugglers out of *India*, of which kind those of that Country exceed all others.

* Πρὸς σάλπιγγα.

CHAP. VIII.

Of the Art of Painting.

Conon the *Gleonæan* (as is said) perfected the Art of Painting, which until then was but rude, and very indifferent, and as it were in its infancy. For which reason he also received a greater reward then the Painters that were before.

CHAP. IX.

Of a Tyrant killed by his Friend.

Archelaus, Tyrant of *Macedonia*, (for so *Plato* calls him, not King) loved *Cratæus* exceedingly, who no leſs loved the ſupreme Command, and therefore killed his Friend *Archelaus*, hoping thereby to obtain the Tyranny, and make himſelf happy. But having poſſeſt the Tyranny three or four daies, he was alſo betraied by others and ſlain. To this *Macedonick* Tragedy aptly ſuit theſe Verſes,

Who ſnares for others laies,
Himſelf at laſt betraies.

They ſay that *Archelaus* had betrothed one of his Daughters to him: but marrying her to another, he out of indignation ſlew *Archelaus*.

CHAP. X.

Of Solon, *and the Laws written by him and* Draco.

The *Athenians* choſe *Solon* their *Archon*; for that Office was not conferr'd by lot. After he was choſen, he beautified the City, beſides

beſides other things, with Laws which he writ for them, and are obſerved to this day. Then the *Athenians* gave over uſing the Laws of *Draco*, which were called *Theſmi*, retaining onely thoſe which concerned Homicides.

CHAP. XI.

Of the decay and diſſolution of things, and of the World it ſelf.

It is not to be wondred at, that Humane Nature being mortal and tranſitory, neceſſitates them to periſh, if we look upon Rivers that fail, and conſider that even the higheſt Mountains diminiſh. Travellers ſay that *Ætna* appears to be much leſs then it was formerly. They relate the ſame of *Parnaſſus*, and *Olympus* the *Pierican* Mountain. And they who ſeem to underſtand the nature of the Univerſe, aſſert that the World it ſelf ſhall be diſſolved.

CHAP. XII.

Of Demoſthenes, Æſchines, Theophraſtus, *and* Demochares.

It is a ſtrange thing, if true, that *Demoſthenes* failing of *Rhetorick* in *Macedonia*,

Æschines the *Cothocidean*, son of *Atromitus*, flourished amongst the *Macedonians*, and farre transcended the rest of the Embassadours in wit. The cause whereby this happened to *Æschines*, was the friendship of *Philip* and his gifts; and because *Philip* heard him patiently and pleasingly, and looked upon him with a mild and benevolent aspect, thereby discovering the good will he had for him; all which were great incitements to *Æschines* of confidence and fluent Language. This happened not onely to *Demosthenes* in *Macedonia*, though a most excellent Oratour, but also to *Theophrastus* the *Eresian*; for he likewise was at a loss before the Council of the *Areopagus*, for which he alledged this excuse, That he was daunted with the grave presence of the Senate. To which speech *Democharet* answered bitterly and readily thus, "*Theophrastus*, the Judges were *Athenians*, not "the twelve Gods.

CHAP. XIII.

Of some who never laughed.

They say that *Anaxagoras* the *Clazomenian* never laughed, nor so much as smiled. They say also that *Aristoxenus* was a great

great enemy to Laughter. And that *Heraclitus* bewailed all things in life.

CHAP. XIV.

Of the death of Diogenes.

Diogenes the *Sinopean*, being sick to death, and scarce able to goe, cast himself from a Bridge which was near the place of exercise, and charged the Keeper of the place that as soon as he was quite dead, he should throw him into the [River] *Ilissus*; so little did *Diogenes* value Death or Burial.

CHAP. XV.

Of the Moderation of Philip *upon a Victory; and of what he would be minded continually.*

Philip, when he had vanquished the *Athenians* at *Charonæa*, though exalted with his success, yet subdued his passion, and behaved himself not insolently. Therefore he thought it requisite to be put in mind by one of his Servants that he was a Man: wherefore he appointed this office to a Servant; neither did he goe forth before that, as is said, nor was any that came to speak with him admitted before the Servant had

cried aloud thrice to him, which he did daily. He said to him, "*Philip*, thou art a "Man.

CHAP. XVI.

Of Solon *and* Pisistratus.

Solon son of *Execestides* now grown old, began to suspect *Pisistratus* as aiming at Tyranny, when he came before a publick Convention of the *Athenians*, and required a Guard of the people. But seeing the *Athenians*, not regarding his speeches, went to *Pisistratus*, he said that he was wiser then some, and more valiant then others: wiser then those who perceived not that as soon as he had gotten a Guard, he would become Tyrant; more valiant then those who perceived it, but held their peace. *Pisistratus* having gotten this power made himself Tyrant. Then *Solon* hanging out his Shield and Spear before his Gate, said, That he had taken Arms and defended his Country whilest he was able; and now, though no longer fit by reason of his age to be a Souldier, he still was in mind a well-willer. Notwithstanding *Pisistratus*, whether respecting the man and his wisedome, or mindful of their acquaintance in his youth, did no harm to *Solon*.

Not

Not long after *Solon* being very old died, leaving behind him a great renown of Wisedome and Fortitude. They set up his Image of Brass in the Market-place, and buried him publickly near the Gates of the Wall on the right hand as you come in. His Monument was encompassed with a Wall.

CHAP. XVII.

Of Oenycinus *Monarch of the* Zanclæans.

Oenycinus a *Scythian*, Monarch of the *Zanclæans*, came up into *Asia* to King *Darius*, and was esteemed by him more just then all the persons that had come up out of *Greece* to him: For having obtained leave of the King, he went into *Sicily*, and came back again from thence to the King. This *Democedes* the *Crotonian* did not; and therefore *Darius* much reproached him, calling him a Deceiver, and a most wicked man. But the *Scythian* lived very happily in *Persia* till he was old, and died there.

CHAP. XVIII.

Of Euthymus *and the Hero in* Temese, *and a Proverb.*

Euthymus a *Locrian*, of those in *Italy*, was an eminent Wrastler, and reported to have been of admirable Strength. For the *Locrians* shew an extraordinary great Stone which he carried and set before his Gates. He quelled the Hero in *Temese*, who exacted Tribute of all that lived thereabout; for coming into his Temple, which to most persons was inaccessible, he fought with him, and compelled him to give up much more then he had plundered: whence arose a Proverb of those who get any thing whereby they receive no benefit, that the Hero in *Temese* is come to them. They say that *Euthymus* going down to the River *Cacis*, which runs by the City of the *Locrians*, was never after seen.

CHAP.

CHAP. XIX.

The Epitaph of Anaxagoras, and his Altar.

Here lies, who through the vast waies did paſs
O'th' world Celeſtial, Anaxagoras.

There was a double Altar erected to him; one inſcribed of the Minde, the other of Truth.

The End.

ÆLI-

ÆLIAN's Various History.

The Ninth Book.

CHAP. I.

That Hiero *loved Learning, and was liberal, and lived friendly with his Brothers.*

THEY say that *Hiero* the *Syracusian* was a lover of the *Grecians*, and esteemed Learning exceedingly. They affirm also that he was most ready to conferre benefits; for he was more forward to bestow them, then the suiters to receive them. His soul likewise was of great courage, and he lived together with his Brothers, who were three, without any jealousie, loving them, and beloved in like manner of them exceedingly. With him lived *Simonides* and

and *Pindar*, neither did *Simonides*, though of extraordinary age, decline coming to him. For the *Cean* was naturally very covetous, and that which chiefly allured him was (as they say) the Liberality of *Hiero*.

CHAP. II.

Of the Victory of Tauroſthenes.

To *Ægina* from *Olympia* on the ſame day news of the Victory of *Tauroſthenes* was brought to his Father, ſome ſay by an Apparition; others report that he carried along with him a Pigeon taken from her young (not yet fledged,) and as ſoon as he gained the Victory, let her looſe, having tied a little purple about her, and then ſhe came back to her young the ſame day from *Piſa* to *Ægina*.

CHAP. III.

Of the Luxury and Pride of Alexander *and ſome others.*

Alexander made his Companions effeminate by allowing them to be Luxurious. For *Agno* wore golden nails in his Shoes. *Clitus*, when any came to ask counſel of him, came out to his Clients clothed in Purple.

Purple. *Perdiccas* and *Craterus*, who loved exerciſe, had alwaies brought after them Liſts made of Skins of the length of a *Stadium*, which upon occaſion they pitched on the ground, and exerciſed within them. They were attended with a continual cloud of duſt raiſed by the Beaſts that brought theſe Carriages. *Leonnatus* and *Menelaus*, who were addicted to Hunting, had Hangings brought after them which reached the length of a hundred *Stadia*. *Alexander* himſelf had a Tent that held a hundred Couches; the partitions made by fifty Pillars of Gold which upheld the Roof: the Roof it ſelf was of Gold curiouſly wrought. Within it round about were placed firſt five hundred *Perſians*, called *Melophori*, clothed in purple and yellow Coats. Next thoſe a thouſand Archers in flame-colour and light red. Withall a hundred *Macedonian* Squires with ſilver Shields. In the middle of the Tent was placed a Golden Throne, upon which *Alexander* ſate and heard ſuits, encompaſſed round about with this Guard. The Tent it ſelf was ſurrounded with a thouſand *Macedonians*, and ten thouſand *Perſians*. Neither might any man without much difficulty get acceſs to him, for he was much dreaded, being raiſed by Fortune

tune and exalted with Pride to so large a Tyranny.

CHAP. IV.

Of the diligence of Polycrates *in hearing* Anacreon, *and of his Jealousie.*

Polycrates the *Samian* was addicted to the *Muses*, and much respected *Anacreon* the *Teian*, and took delight as well in his Verses as Company: but I cannot commend his intemperate life. *Anacreon* made an Encomium of *Smerdius*.

CHAP. V.

Of Hiero *and* Themistocles.

Themistocles, when *Hiero* brought Horses to the *Olympick* Games, forbad him the Solemnity, saying, It was not fit that he that would not share in their greatest Danger, should partake of their Festivals. For which *Themistocles* was commended.

CHAP. VI.

Of Pericles *and his Sons dying of the Pestilence.*

Pericles, when his Sons were taken away by the Pestilence, bore their death with great

great fortitude: By whose example the rest of the *Athenians* were encouraged to suffer patiently the loss of their neareſt friends.

CHAP. VII.

Of Socrates *his Equanimity in all things.*

Xanthippe used to say, that when the State was oppreſſed with a thousand miſeries, yet *Socrates* alwaies went abroad and came home with the same look. For he bore a mind smooth and chearful upon all occasions, farre remote from Grief, and above all Fear.

CHAP. VIII.

Of Dionysius *his Incontinence.*

Dionysius the younger coming to the City of the *Locrians*, (for *Doris* his Mother was a *Locrian*) took poſſeſſion of the faireſt houſes of the City, and cauſed the floors to be ſtrewed with Roſes, Marjoram, and other Flowers. He also sent for the Daughters of the *Locrians*, with whom he converſed laſciviouſly. But he was puniſhed for this; for when his Tyranny was ſubverted by *Dio*, the *Locrians* ſeized on his Daughters, and proſtituted them publickly

to

to all persons, especially to such as were of kin to the Virgins whom *Dionysius* had abused: This done, they pricked their fingers under their nails, and so killed them; then they pounded their bones in a Mortar, and whosoever tasted not of the flesh that was taken from them, they cursed. What remained they cast into the Sea. As for *Dionysius*, he suffered the vicissitude of Fortune at *Corinth*, in extreme poverty, becoming a *Metragyrta*, and begging Alms, beating a Tabour and playing on a Pipe till he died.

CHAP. IX.

That Demetrius *also was Incontinent.*

Demetrius Polioncetes, having taken Cities, abused them to maintain his Luxury, exacting of them yearly one thousand and two hundred Talents. Of which summe, the least part was employed for the Army, the rest expended upon his own Disorders: for not onely himself, but the floors of his House were anointed with sweet Unguents; and according to the season of the year, Flowers strewed for him to tread on. He was lascivious also; he studied to appear handsome, and Died his hair yellow, and used Paint.

CHAP.

CHAP. X.

Of Plato's *little valuing Life.*

Plato, when it was told him that the Academy was in an unhealthful place, and the Physicians advised him to remove to the *Lyceum*, refused, saying, "If I would not, to "prolong my life, goe live on the top of "*Athos*."

CHAP. XI.

Of Parrhasius *the Painter.*

That *Parrhasius* the Painter wore a Purple Vest and Crown of Gold, besides others, the Epigrams on many of his Images attest. On a time he contested at *Samos*, and met with an Adversary not much inferiour to himself; he was worsted: the subject was *Ajax* contending with *Ulysses* for the Arms of *Achilles*. *Parrhasius* being thus overcome, said to a friend who bewailed the misfortune, that for his own being worsted he valued it not, but he was sorry for the son of *Telamon*, that in the same contest had been twice overcome by his Adversary. He carried a Staff full of gold Nails: His Shoes were fastened on

top with golden Buckles. They say he wrought freely and without trouble, and chearfully, singing softly all the while to divert himself. This is related by *Theophrastus*.

CHAP. XII.

Of the Epicureans *banished by the* Romans *and* Messenians.

The *Romans* expelled *Alcæus* and *Philiscus* out of the City, because they taught the young men many dishonest pleasures. Likewise the *Messenians* expelled the *Epicureans*.

CHAP. XIII.

Of the Gluttony and excessive Fatness of Dionysius.

I am informed that *Dionysius* the *Heracleote*, son of *Clearchus* the Tyrant, through daily Gluttony and intemperance, increased to an extraordinary degree of Corpulency and Fatness, by reason whereof he had much adoe to take breath. The Physicians ordered for remedy of this inconvenience, that Needles should be made very long and small, which when he fell into sound sleep should be thrust through his sides into his belly. Which office his Attendants per-

formed, and till the Needle had passed quite through the fat, and came to the flesh it self, he lay like a stone; but when it came to the firm flesh, he felt it and awaked. When he had business, when any came to speak with him for advice or orders, he set a Chest before him, (some say it was not a Chest, but a little kind of Turret) which hid all of him but his face, which was seen out of the top, and so talked with them: an excellent Garment, farre fitter for a Beast then a Man.

CHAP. XIV.

Of the extraordinary Leanness of Philetas.

They say that *Philetas* the *Coan* was extremely lean; insomuch that being apt to be thrown down upon the least occasion, he was fain, as they report, to put Lead within the soles of his Shoes, lest the wind, if it blew hard, should overturn him. But if he were so feeble that he could not resist the wind, how was he able to draw such a weight after him? To me it seems improbable. I onely relate what I have heard.

CHAP.

CHAP. XV.

Of Homer.

The *Argives* give the first Palm of all Poetry to *Homer*, making all others second to him. When they sacrificed, they invoked *Apollo* and *Homer* to be present with them. Moreover they say, that not being able to give a portion with his Daughter, he bestowed on her his *Cyprian* Poems, as *Pindar* attests.

CHAP. XVI.

Of Italy, *and of* Mares *both Man and Horse.*

The *Ausonians* first inhabited *Italy*, being Natives of the place. They say that in old time a man lived there named *Mares*, before like a Man, behind like a Horse, his name signifying as much as *Hippomiges* in *Greek*, *Half-horse*. My opinion is, that he first back'd and managed a Horse; whence he was believed to have both Natures. They fable that he lived a hundred twenty three years; and that he died thrice, and was restored thrice to life: which I conceive incredible. They say that more several

ral Nations inhabited *Italy* then any other Land, by reason of the temperateness of the Country and goodness of the Soil, it being well watered, fruitful, and full of Rivers, and having all along convenient Havens to harbour Ships. Moreover, the humanity and civility of the Inhabitants allured many to remove thither. And that there were in *Italy* one thousand one hundred and ninety seven Cities.

CHAP. XVII.
Of Demosthenes *his Pride.*

Demosthenes seems to be argued of Pride by this relation, which saith, that the Water-bearers raised a Pride in him, when they said something of him softly to one another as he passed by. For he who was puffed up by them, and proud of such commendations, what must he be when the whole publick Assembly applauded him?

CHAP. XVIII.
Of Themistocles.

Themistocles son of *Neocles* likened himself to Oaks, saying that men come to them for shelter, when they have need of them.

rain, and desire to be protected by their boughs; but when it is fair, they come to them to strip and peel them. He also said, "If any one should shew me two waies, one "leading to the Grave, the other to the Tri-"bunal, I should think it more pleasant to "take that which leads to the Grave.

CHAP. XIX.

That Demosthenes *refused, being called by* Diogenes *to goe into a Cook's Shop.*

As on a time *Diogenes* was at Dinner in a Cook's Shop, he called to *Demosthenes* who passed by. But he taking no notice, "Do you think it a disparagement, *Demo-*"*sthenes*, (said he) to come into a Cook's "Shop? your Master comes hither every "day; meaning the Common people, and implying that Orators and Lawyers are Servants of the Vulgar.

CHAP. XX.

Of Aristippus.

Aristippus being in a great storm at Sea, one of those who were aboard with him said, "Are you afraid too, *Aristippus*, as well as "we of the ordinary sort? "Yes, answe-

"red he, and with reason, for you shall "onely lose a wicked life, but I, Felicity.

CHAP. XXI.

Of Theramenes.

It happened that as soon as *Theramenes* came out of an House, the House fell down immediately: The *Athenians* flocked to him from every side to congratulate his escape; but he, contrary to all their expectations, said, "O *Jupiter*, to what oppor- "tunity do you reserve me? And not long after he was put to death by the Thirty Tyrants, drinking Hemlock.

CHAP. XXII.

Of some that studied Medicine.

They say that *Pythagoras* was much addicted to the Art of Medicine. *Plato* also studied it much. So did *Aristotle* son of *Nicomachus*, and many others.

CHAP. XXIII.

Of Aristotle *being sick.*

Aristotle on a time falling sick, the Physician prescribed him something. "Cut "it

me not as if I were an Oxe-driver, (saith he) but shew me first a reason, and then I will obey: Implying, that nothing is to be done but upon good grounds.

CHAP. XXIV.

Of the Luxury of Smindyrides.

Smindyrides the *Sybarite* advanced to so high degree of Luxury, that though the *Sybarites* themselves were very luxurious, yet he farre out-went them. On a time being laid to sleep on a bed of Roses, as soon as he awaked he said, That the hardness of the Bed had raised Blisters on him. How would he have done to lie on the Ground, or on a Carpet, or on the Grass, or on a Bull's skin, as *Diomedes*? a Bed befitting a Souldier.

And underneath him a Bull's Skin they spread.

CHAP. XXV.

How Pisistratus *behaved himself towards his Citizens.*

Pisistratus having obtained the Government, sent for such as passed their time idlely in the Market-place, and asked them the

reason why they walked up and down unemployed, adding, "If your yoke of Oxen "be dead, take of mine, and goe your waies "and work; if you want Corn for seed, "you shall have some of me. He feared lest being idle, they might contrive some Treason against him.

CHAP. XXVI.

Of Zeno *and* Antigonus.

Antigonus the King loved and respected *Zeno* the *Citiean* exceedingly. It happened, that on a time being full of Wine, he met *Zeno*, and like a drunken man embraced and kissed him, and bade him ask something of him, binding himself by an Oath to grant it. *Zeno* said to him, "Goe then "and sleep; gravely and discreetly reproving his Drunkenness, and consulting his Health.

CHAP. XXVII.

Ingenuity of Manners.

One reprehended a *Lacedemonian* Rustick for grieving immoderately. He answered with great simplicity, "What should I "doe? It is not I that am the cause, but "Nature.

CHAP.

CHAP. XXVIII.

Of Diogenes.

A *Spartan* commending this Verse of *Hesiod*,

Not so much as an Oxe can die,
Unless a Neighbour ill he by;

and *Diogenes* hearing him, "But, saith he, "the *Messenians* and their Oxen were de-"stroyed, and you are their Neighbours.

CHAP. XXIX.

That Socrates was fearless, and despised Gifts.

Socrates coming home late one night from a Feast, some wild young men knowing of his return, lay in wait for him, attired like Furies, with Vizards and Torches, whereby they used to fright such as they met. *Socrates* as soon as he saw them, nothing troubled, made a stand, and fell to question them, as he used to doe to others in the *Lyceum*, or *Academy*.

Alcibiades, ambitiously munificent, sent many Presents to *Socrates*. *Xanthippe* admiring their value, desired him to accept them. "We (answered *Socrates*) will con-

"test

"test in Liberality with *Alcibiades*, not ac-
"cepting by a kind of munificence what he
"hath sent us.

Also when one said to him, "It is a great
"thing to enjoy what we desire; He an-
swered, "But a greater not to desire at all.

CHAP. XXX.

Of the Providence of Anaxarchus.

Anaxarchus when he accompanied *Alexander* in the Warres, the Winter coming on, foreseeing that *Alexander* would encamp in a place destitute of wood, buried all his Vessels and other Utensils in his Tent, and laded his Carriages with wood. When they came to the Rendezvous, there being want of wood, *Alexander* was forced to make use of his Bedsteds for Fuell. But being told that *Anaxarchus* had gotten fire, he went to him and anointed himself in his Tent. And having understood his Providence, commended it, bestowing on him Utensils and Garments double in value to those he had thrown away, for the use of his fire.

CHAP.

CHAP. XXXI.

Of a Wrastler who, having gained the Victory, died before he was Crowned.

A Wrastler of *Crotona* having gained the Victory at the *Olympick* Games, going to the Judges to receive the Crown, was suddenly seized with an Epileptick fit, and died with the fall.

CHAP. XXXII.

Of the Statues of Phryne *a Curtizan, and the Mares of* Cimon.

The *Grecians* erected a Statue of *Phryne* the Curtizan at *Delphi* upon a high Pillar: I say not simply the *Grecians*, lest I seem to involve them all in that crime, whom I chiefly love, but those of the *Grecians* who were most addicted to Intemperance. The Statue was of Gold. There were also at *Athens* Statues of the Mares of *Cimon* in Brass proportioned to the life.

CHAP.

CHAP. XXXIII.

The Answer of a young man to his Father, demanding what he had learned.

A young man of *Eretria*, having heard *Zeno* a long time, returning home, his Father asked him what Wisedome he had learnt. He answered that he would shew him. His Father being angry, and beating him, he bore it humbly. "This (saith he) "I have learnt, To bear with the anger of a "Father.

CHAP. XXXIV.

Of persons richly clad.

Diogenes coming to *Olympia*, and seeing at the Solemnity some young men, *Rhodians*, richly attired, laughing said, "This is "Pride. Then meeting with some *Lacedemonians* clad in Coats course and sordid, "This (said he) is another Pride.

CHAP. XXXV.

Of Antisthenes *taking pride in a torn Cloak.*

Socrates seeing that *Antisthenes* alwaies exposed to view the torn part of his Cloak, "Will

"Will you not (saith he) lay aside Ostenta-
"tion amongst us?

CHAP. XXXVI.

Of Antigonus *and a Luteniſt.*

A Luteniſt ſhewed his skill before *Antigonus*, who often ſaying to him, "Screw
"the Treble; and again, "Screw up the
"Tenor: The Luteniſt angry ſaid, "The
"Gods divert ſuch a miſchief from you, O
"King, as for you to be more skilful herein
"then I am.

CHAP. XXXVII.

How Anaxarchus *derided* Alexander, *who would be eſteemed a God.*

Anaxarchus, ſurnamed *Eudamonicus*, laughed at *Alexander* for making himſelf a God. *Alexander* on a time falling ſick, the Phyſician preſcribed a Broth for him. *Anaxarchus* laughing, ſaid, "The hopes
"of our God are in a Porreniger of Broth."

CHAP. XXXVIII.

Of Alexander, *and the Harp of* Paris.

Alexander went to *Troy*, and making
there

there a curious Scrutiny, one of the *Trojans* came to him, and shewed him the Harp of *Paris*. He said, "I had much rather see "that of *Achilles* then this of *Paris*. For he desired to see that which belonged to the excellent Souldier, and to which he sung the praises of great persons. But to that of *Paris*, what were sung but adulterous Airs to take and entice Women?

CHAP. XXXIX.

Of ridiculous and extravagant affections.

Who can say that these affections were not ridiculous and extravagant? That of *Xerxes*, when he fell in love with a Plane-tree. Likewise a young man at *Athens*, of a good Family, fell desperately in love with the Statue of good Fortune, which stood before the *Prytaneum*. He often would embrace it and kiss it; at last transported with mad desire, he came to the Senate, and desired that he might purchase it at any rate. But not obtaining his suit, he Crowned it with many Garlands and Ribbons, offered Sacrifice, put upon it a very rich Garment, and, after he had shed innumerable tears, killed himself. * * * *

CHAP.

CHAP. XL.

Of the Pilots of the Carthaginian Ships.

The *Carthaginians* appointed two Pilots for every Ship, saying, that it was not fit a Ship should have two Rudders; and he who did chiefly benefit the Passengers, and had command of the Ship, should be desolate and alone without an assistant.

CHAP. XLI.

Of Pausanias *and* Simonides.

Simonides the *Cean* and *Pausanias* the *Lacedemonian* (they say) were at a Feast together. *Pausanias* bade *Simonides* speak some wise thing. But the *Cean* laughing, said, "Remember you are a Man. At that present *Pausanias* slighted this, and valued it not; siding then with the *Medes*, & proud of the Hospitality which the King shewed him; perhaps also transported with Wine: But when he was in the Temple of *Minerva Chalciœcus*, and struggled with famine, and was ready to die the most miserable of men, he then remembred *Simonides*, and cried out thrice, "O *Cean* Guest, thy speech "impor-

"imported much, though I ignorantly un-
"dervalued it.

CHAP. XLII.

Of Artaxerxes *and* Darius.

Artaxerxes having put his eldest Son *Darius* to death for conspiring against him, the second, his Father commanding, drew his Scimitar and slew himself before the Palace.

The End.

ÆLIAN's Various History.

The Tenth Book.

CHAP. I.

Of Pherenice *admitted to behold the* Olympick *Games.*

Pherenice brought her Son to contend at the *Olympick* Games: the Judges forbidding her to behold the Spectacle, she went and argued with them, alledging she had a Father who had been Victor at the *Olympicks*, as also three Brothers, and she had now brought a Son to be one of the Contendours. Thus she prevailed with the People, contrary to the Law, which forbids Women the Spectacle, and beheld the *Olympick* Games.

CHAP. II.
Of the Continency of Eubatas.

Lais seeing *Eubatas* the *Cyrenean*, fell deeply in love with him, and made a propoſal of Marriage to him: which he (fearing ſome treachery from her) promiſed to doe; but forbare her company, and lived continently. It was agreed they ſhould be married aſſoon as the Games were over. Aſſoon as he had won, that he might not ſeem to break his contract with her, he cauſed her Picture to be drawn, and carried it along with him to *Cyrene*, ſaying he had taken *Lais*, and not broken the Agreement. For which ſhe that ſhould have married him cauſed a great Statue to be erected for him in *Cyrene*, to requite this Continence.

CHAP. III.
Properties of ſome Creatures.

Young Partridges, aſſoon as their feet are at liberty, can run nimbly. Young Ducks, aſſoon as fledged, ſwim. And the Whelps of Lions, before they are brought forth, ſcratch their Dam with their Claws, eager to come into the light.

CHAP.

CHAP. IV.

Of Alexander's *quickneſs in action.*

Alexander Son of *Philip* marched in his Arms thrice four hundred furlongs, and before he reſted fought the Enemy, and overcame them.

CHAP. V.

Of Tyrants, out of Æſop's Writing.

This is a *Phrygian* ſaying, for it is *Æſop's* the *Phrygian*. The Sow when any one takes her, makes a great cry, and not without cauſe, for ſhe hath no Wooll or the like, and therefore preſently dreams of death, knowing that ſo ſhe may benefit thoſe who make uſe of her. Tyrants are like *Æſop's* Sow, miſtruſting and fearing every thing, for they know, as Swine, that their life is owing to every one.

CHAP. VI.

Of Little men.

For Leanneſs were derided *Sannyrio* the Comick Poet, and *Melitus* the Tragick Poet, and *Cineſias* who made Songs for

round Dances, and *Philetas* the Poet that wrote Hexameters. *Archestratus* the Prophet, being taken by the Enemy, and put in a pair of Scales, was found to weigh but one *obolus*. *Panaretus* also was very lean, yet lived free from sickness. They report likewise that *Hipponax* the Poet was not onely low of person and deformed, but very slender. Moreover *Philippides*, against whom is extant an Oration of *Hyperides*, was very lean. So that to be of a very spare constitution, they commonly called to be *Philippified*. Witness *Alexis*.

CHAP. VII.

Of some Astronomers, and of the Great Year.

Oenopides the *Chian*, an Astronomer, set up a brass Table at the *Olympicks*, having written thereon the Astronomy of fifty nine years, affirming this to be the Great Year.

Meton the *Laconian*, an Astronomer, erected Pillars on which he inscribed the Tropicks of the Sun, and found out as he said the Great Year, which he affirmed to consist of nineteen years.

CHAP.

CHAP. VIII.
Of Benefits.

Aristotle the *Cyrenian* said, that we ought not to receive a Benefit from any; for either you must take pains to requite it, or seem ungrateful if you requite it not.

CHAP. IX.
That Philoxenus *was a Glutton.*

Philoxenus was Gluttonous, and a slave to his Belly. Seeing a Pot boiling in a Cook's Shop, he pleased himself all the while with the smell; at last his appetite increased, and nature prevailed (O Gods, a beastly nature) so that not able to forbear any longer, he commanded his Boy to buy the Pot. Who answering that the Cook valued it at a great rate, he replies, "It will "be so much the sweeter, the more I pay "for it." Such things ought to be remembred, not that we may imitate, but avoid them.

CHAP. X.
Of the ancient Painters.

When Painting first began, and was as it were in its Infancy, they drew Creatures so rudely, that the Painters were fain to write upon them, This is an Oxe, That a Horse, This a Tree.

CHAP. XI.
Of Diogenes *having a pain in his Shoulder.*

Diogenes had a pain in his Shoulder by some hurt, as I conceive, or from some other cause: and seeming to be much troubled, one that was present being vexed at him, derided him, saying, "Why then do "you not die, *Diogenes*, and free your self "from ills? He answered, "It was fit those "persons who knew what was to be done "and said in life, (of which sort he professed "himself one) should live. Wherefore for "you (saith he) who know neither what "is fit to be said or done, it is conveni-"ent to die; but me, who know these "things, it behoveth to live.

CHAP.

CHAP. XII.

An Apophthegm of Archytas *concerning Men.*

Archytas said, that as it is hard to find a Fish without sharp bones, so is it to find a Man who hath not something of deceit and sharpness.

CHAP. XIII.

That Archilochus *defamed himself.*

Critias accused *Archilochus* for defaming himself: For (saith he) if he himself had not brought this report of himself into *Greece*, we could never have known either that he was son of *Enipo* a Woman-servant; or that he left *Parus* through want and penury, and came to *Thasus*; how that after he came thither he bore them enmity; nor that he spake ill of friends and foes alike: nor (said he) had we known that he was an Adulterer, if we had not been told it by himself; nor that he was luxurious and insolent; nor (which was the basest of all) that he threw away his Shield. Wherefore he was no good Witness of himself, leaving so bad a Record behind him. This

is laid to his charge, not by me, but by *Critias*.

CHAP. XIV.
Of Idleneſs.

Socrates ſaid that Idleneſs is the Siſter of Liberty, alledging in teſtimony hereof the *Indians* and *Perſians*, people moſt valiant and moſt free, but as to work moſt ſlothful: The *Phrygians* and *Lydians* very laborious, and ſervile.

CHAP. XV.
Of thoſe who were betrothed to the Daughters of Ariſtides *and* Lyſander.

Some of the moſt eminent of the *Grecians* betrothed themſelves to the Daughters of *Ariſtides*, whileſt he was yet living; but they looked not upon the life of *Ariſtides*, nor admired his Juſtice. For if they had been emulators of theſe, they would not afterward have broken their contract. But as ſoon as he was dead, they diſengaged themſelves from the Virgins, becauſe at his death it was known that the Son of *Lyſimachus* was poor, which deterred thoſe miſerable men from ſo worthy (in my opinion) and honourable a Match. The like

happened to *Lysander*, for when they knew that he was poor, they shunned his Alliance.

CHAP. XVI.

Of Antisthenes and Diogenes.

Antisthenes invited many to learn Philosophy of him, but none came. At last, growing angry, he would admit none at all, and therefore bad *Diogenes* be gone also. *Diogenes* continuing to come frequently, he chid and threatned him, and at last struck him with his Staff. *Diogenes* would not go back, but persisting still in desire of hearing him, said, "Strike if you will, here is "my head, you cannot find a Staff hard e-"nough to drive me from you, until you "have instructed me. *Antisthenes* overcome with his perseverance, admitted him, and made him his intimate Friend.

CHAP. XVII.

Of those who grew rich by publick Imployments.

Critias saith that *Themistocles* Son of *Neocles*, before he had a publick Command, was Heir to no more then three Talents: But having had a charge in the Commonwealth,

monwealth, and happening afterwards to be baniſhed, his eſtate being expoſed to publick ſale, was valued at more then a hundred Talents. Likewiſe *Cleon*, before he came to be engaged in publick Affairs, had not means enough for a free perſon; but afterwards left an eſtate of fifty Talents.

CHAP. XVIII.

Of Syracuſian Daphnis, *and of Bucolick Verſes.*

Some ſay that *Daphnis* the Neatherd was *Mercurie*'s Friend, others, his Son; and that he had this name from an accident: For he was born of a *Nymph*, and as ſoon as born expoſed under a Laurel-tree. The Cows which he kept (they ſay) were Siſters to thoſe of the Sun, mentioned by *Homer* in the *Odyſſees*. Whileſt *Daphnis* kept Cows in *Sicily*, being very beautiful, a Nymph fell in love with him, whom he enjoyed, being in his blooming years, at which time (as *Homer* ſaith) the gracefulneſs of Youth appeareth moſt attractive. They agreed that he ſhould not enjoy any other; but if he tranſgreſſed, ſhe threatned him, that it was decreed by fate he ſhould loſe his Sight. Hereupon they plighted troth

both mutually. Afterwards the King's Daughter falling in love with him, he being drunk violated the agreement, and lay with her. This was the first occasion of Bucolick Verses, the subject whereof was to bewail the misfortune of *Daphnis*, and the loss of his eyes. *Stesichorus* the *Himeraan* first used this kind of Verse.

CHAP. XIX.
Of Eurydamus.

Eurydamus the *Cyrenaan* gained the Victory at the *Cestus*: His teeth being beaten out by his Antagonist, he swallowed them down, that his adversary might not perceive it.

CHAP. XX.
Of Agesilaus.

The *Persian* Emperour sent word to *Agesilaus*, that he would be his friend. *Agesilaus* returned answer, That he could not be a friend particularly to *Agesilaus*: but if he were friend to all the *Lacedemonians*, he must consequently be his also, for he had a share in each of them.

CHAP.

CHAP. XXI.
Of Plato.

Perictione carried *Plato* in her arms, *Ariſto* ſacrificing in *Hymettus* to the Muſes or the Nymphs, whileſt they were performing the divine Rites, ſhe laid *Plato* down among certain thick and ſhady Myrtle-trees that grew near to the place. A ſwarm of *Hymettian* Bees lighted about his mouth as he ſlept, thereby ſignifying the future ſweetneſs of *Plato*'s Tongue.

CHAP. XXII.
Of Dioxippus.

Dioxippus in the preſence of *Alexander* and the *Macedonians*, laying hold of a Club, challenged *Corrhagus* a *Macedonian* armed to ſingle combat; and having broken his Spear cloſed with the man in armour, and caſting him down, ſet his foot upon his neck, and drawing forth the ſword that was girt to him, ſlew the armed man. *Alexander* hated him for this. He perceiving that *Alexander* hated him, died of grief.

The End.

ÆLI-

ÆLIAN's Various History.

The Eleventh Book.

CHAP. I.

Of Oricadmus, *and the Art of Wrastling.*

Oricadmus gave rules for Wrastling, and invented that manner of Wrastling which is called *Sicilian.*

CHAP. II.

Of the Verses of Orœbantius, Dares *and* Melisander.

The Poems of *Orœbantius* the *Trœzenian* were before *Homer*, as the *Trœzenian* relations affirm. They say also that *Dares* the *Phrygian*, whose *Phrygian* Iliad I know to be yet extant, was before *Homer*. *Melisander*

ſander the *Mileſian* writ the Battel betwixt the *Lapithæ* and the *Centaurs*.

CHAP. III.

Of Icchus, *and Wraſtling.*

Icchus the *Tarentine* uſed Wraſtling, and in the time of his exerciſe continued moſt temperate, uſing ſpare diet, and living continently all his time.

CHAP. IV.

Of the Baldneſs of Agathocles.

They ſay that *Agathocles* Tyrant of *Sicily* was Bald-headed even to deriſion; his hair by degrees falling off, he aſhamed made a Myrtle Garland to cover his head and hide the Baldneſs. The *Syracuſians* were not ignorant of his want of Hair, but they took no notice of it, by reaſon of his fierce ſpirit and Tyrannical demeanour.

CHAP. V.

Of ſome perſons unjuſtly condemned for Sacrilege.

Some perſons ſacrificed at *Delphi*; the *Delphians* conſpiring againſt them, privately

ly put consecrated Monies into the Baskets wherein was their Frankincense and Cakes for Sacrifice. Hereupon apprehending them as Sacrilegious persons, they led them to the top of the Rock, and, according to the *Delphian* Law, threw them down.

CHAP. VI.
Of an Adulterer.

It happened that an Adulterer was taken in *Thespiæ*, and as he was led fettered through the Market-place, his friends rescued him. This occasioned an Insurrection, wherein many men were slain.

CHAP. VII.
Of Lysander *and* Alcibiades.

Eteocles the *Lacedemonian* said that *Sparta* could not suffer two *Lysanders*: And *Archestratus* the *Athenian* said that *Athens* could not suffer two *Alcibiades*. So intolerable were they both in their Countries.

CHAP.

CHAP. VIII.

Of the death of Hipparchus.

Hipparchus was murthered by *Harmodius* and *Aristogiton*, because he would not suffer the Sister of *Harmodius* to carry the Basket to the Goddess, according to the custome of the Country, in the *Panathenian* Solemnity, she perhaps deserving it.

CHAP. IX.

Of certain excellent persons, Indigent, yet would not accept Gifts.

The most excellent persons among the *Greeks* lived in extreme Penury all their lives. Let some then still praise Riches above the best *Grecians*, to whom Penury was allotted as long as they lived. Of those was *Aristides* Son of *Lysimachus*, a man of excellent conduct in War, who also imposed tribute on the *Grecians*: Yet this great a person did not leave enough to bury him Funeral ornaments.

Phocion also was very poor, who when *Alexander* sent him a hundred Talents asked, "For what reason doth he give me "this?" They answering, Because he es-

cem

"ceives you to be the onely Just and Good "person amongst the *Athenians*; he repli-ed, "Then let him suffer me to be such.

Epaminondas also Son of *Polymnis* was poor. When *Jason* sent him five hundred Crowns, "You begin (saith he) to doe me "wrong. He borrowed of a Citizen five hundred Drachms for the Charges of his journey to *Peloponnesus*, but hearing that his Squire had got money of a Prisoner, "Give me, saith he, the Shield back, and "purchase for your self a Cook's Shop to "live in: For now you are grown rich, you "will no longer fight.

Pelopidas being reproved by his friends for neglecting Riches, a thing necessary to life; "Yes, by *Jove*, saith he, necessary "for that *Nicomedes* indeed; pointing to one lame and maimed.

Scipio lived fifty four years, and neither bought nor sold any thing, with so little was he contented. One shewing him a Shield richly adorned, he said, "But it be-"hoves a *Roman* to place his hope on his "right hand, not on his left.

Ephialtes Son of *Sophonides* was exceeding poor; his friends offering to give him ten Talents, he would not accept them, saying, "These will either make me, through

"respect of you, to doe something unjust-
"ly in favour; or if I shew no particular
"favour or respect to you, I shall seem un-
"grateful.

CHAP. X.
Of Zoilus.

Zoilus the *Amphipolitan*, who wrote against *Homer*, *Plato* and others, was Disciple of *Polycrates*. This *Polycrates* wrote an Accusation against *Socrates*. *Zoilus* was called the Rhetorical Dog; his Character this, He wore a long Beard, he shaved his Head close, his Gown reached not to his knees, his whole employment was to speak ill and sow dissension; this unhappy man was wholly given to Detraction. A learned person asked him why he spoke ill of all: he answered, "Because I would doe them "hurt, but cannot.

CHAP. XI.
Of Dionysius *the* Sicilian.

Dionysius the *Sicilian* practised Physick, and did Cures himself, Lancing, Cauterizing, and the like.

CHAP.

CHAP. XII.

Of a Marchpane sent by Alcibiades *to* Socrates.

Alcibiades sent to *Socrates* a large Marchpane fairly wrought. *Xanthippe* angry hereat, after her manner, threw it out of the Basket, and trod upon it; whereat *Socrates* laughing said, "And you then will have no "share in it your self.

If any one think that in relating these things I speak Trifles, he knows not that even in such a wise man is proved, despising those things which the Vulgar esteem as the ornament of a Table, and crown of a Feast.

CHAP. XIII.

Of one in Sicily *very sharp-sighted.*

They say there was a *Sicilian* of so sharp Sight, that extending his view from *Lilybæus* to *Carthage* he erred not: They say he could tell the number of the Ships riding at *Carthage* without missing.

The End.

ÆLIAN's Various Hiſtory.

The Twelfth Book.

CHAP. I.
Of Aſpaſia.

ASpaſia a *Phocian*, Daughter of *Hermotimus*, was brought up an Orphan, her Mother dying in the pains of Child-birth. She was bred up in poverty, but modeſtly and vertuouſly. She had many times a Dream which foretold her that ſhe ſhould be married to an excellent perſon. Whileſt ſhe was yet young, ſhe chanced to have a ſwelling under her chin, loathſome to ſight, whereat both the Father and the Maid were much afflicted. Her Father brought her to a Phyſician: he offered to undertake the Cure for three Staters; the other ſaid he had not

not the Money. The Physician replied, he had then no Physick for him. Hereupon *Aspasia* departed weeping; and holding a Looking-glass on her knee, beheld her face in it, which much increased her grief. Going to rest without Supping, by the reason of the trouble she was in, she had an opportune Dream; a Dove seemed to appear to her as she slept, which being changed to a Woman, said, "Be of good courage, and "bid a long farewel to Physicians and their "Medicines: Take of the dried Rose of *Ve-*"*nus* Garlands, which being pounded ap-"ply to the swelling. After the Maid had understood and made trial of this, the tumor was wholly assuaged; and *Aspasia* recovering her beauty by means of the most beautiful Goddess, did once again appear the fairest amongst her Virgin-companions, enriched with Graces far above any of the rest. Of hair yellow, locks a little curling, she had great eyes, somewhat hawk-nosed, ears short, skin delicate, complexion like Roses; whence the *Phocians*, whilest she was yet a child, called her *Milto*. Her lips were red, teeth whiter then snow, small insteps, such as of those Women whom *Homer* calls καλλιπάρῃους. Her voice sweet and smooth, that whosoever heard her might justly say he

heard the voice of a *Siren*. She was averse from Womanish curiosity in dressing: Such things are to be supplied by wealth. She being poor, and bred up under a poor Father, used nothing superfluous or extravagant to advantage her Beauty. On a time *Aspasia* came to *Cyrus*, Son of *Darius* and *Parysatis*, Brother of *Artaxerxes*, not willingly nor with the consent of her Father, but by compulsion, as it often happens upon the taking of Cities, or the violence of Tyrants and their Officers. One of the Officers of *Cyrus* brought her with other Virgins to *Cyrus*, who immediately preferred her before all his Concubines, for simplicity of behaviour, and modesty; whereto also contributed her beauty without artifice, and her extraordinary discretion, which was such, that *Cyrus* many times asked her advice in affairs, which he never repented to have followed. When *Aspasia* came first to *Cyrus*, it happened that he was newly risen from Supper, and was going to drink after the *Persian* manner; for after they have done eating, they betake themselves to Wine, and fall to their cups freely, encountring Drink as an Adversary. Whilest they were in the midst of their drinking, four *Grecian* Virgins were brought to *Cyrus*, amongst

amongst whom was *Aspasia* the *Phocian*. They were finely attired, three of them had their heads neatly dresst by their own Women which came along with them, and had painted their faces. They had been also instructed by their Governesses how to behave themselves towards *Cyrus*, to gain his favour; not to turn away when he came to them, not to be coy when he touched them, to permit him to kiss them, and many other amatory instructions practised by Women who exposed their beauty to sale. Each contended to outvie the other in handsomeness. Onely *Aspasia* would not endure to be clothed with a rich Robe, nor to put on a various-coloured Vest, nor to be washed; but calling upon the *Grecian* and *Eleutherian* Gods, she cried out upon her Father's name, execrating herself to her Father. She thought the Robe which she should put on was a manifest sign of bondage. At last being compelled with blows she put it on, and was necessitated to behave herself with greater liberty then beseemed a Virgin. When they came to *Cyrus*, the rest smiled, and expressed chearfulness in their looks. But *Aspasia* looking on the ground, her eyes full of tears, did every way express an extraordinary bashfulness. When

he commanded them to sit down by him, the rest instantly obeyed; but the *Phocian* refused, until the Officer caused her to sit down by force. When *Cyrus* looked upon or touched their eyes, cheeks and fingers, the rest freely permitted him, but she would not suffer it: For if *Cyrus* did but offer to touch her, she cried out, saying, he should not goe unpunished for such actions. *Cyrus* was herewith extremely pleased; and when upon his offering to touch her breast, she rose up, and would have run away, *Cyrus* much taken with her native ingenuity, which was not like the *Persians*, turning to him that bought them, "This Maid onely, "saith he, of those which you have brought "me is free and pure, the rest are adulterate "in face, but much more in behaviour. Hereupon *Cyrus* loved her above all the Women he ever had. Afterwards there grew a mutual love between them, and their friendship proceeded to such a height that it almost arrived at parity, not differing from the concord and modesty of *Grecian* Marriage. Hereupon the fame of his affection to *Aspasia* was spread to *Ionia* and throughout *Greece*; *Peloponnesus* also was filled with discourses of the love betwixt *Cyrus* and her. The report went even to the great

King

King [of *Persia*,] for it was conceived that *Cyrus*, after his acquaintance with her, kept company with no other Woman. From these things *Aspasia* recollected the remembrance of her old Apparition, and of the Dove, and her words, and what the Goddess foretold her. Hence she conceived that she was from the very beginning particularly regarded by her. She therefore offered Sacrifice of thanks to *Venus*. And first caused a great Image of Gold to be erected to her, which she called the Image of *Venus*, and by it placed the picture of a Dove beset with Jewels, and every day implored the favour of the Goddess with Sacrifice and Prayer. She sent to *Hermotimus* her Father many rich Presents, and made him wealthy. She lived continently all her life, as both the *Grecian* and *Persian* Women affirm. On a time a Neck-lace was sent as a Present to *Cyrus* from *Scopas* the younger, which had been sent to *Scopas* out of *Sicily*. The Neck-lace was of extraordinary workmanship, and variety. All therefore to whom *Cyrus* shewed it admiring it, he was much taken with the Jewel, and went immediately to *Aspasia*, it being about noon. Finding her asleep, he lay down gently by her, watching quietly whilest she slept. As

soon

soon as she awaked, and saw *Cyrus*, she imbraced him after her usual manner. He taking the Neck-lace out of a Boxe, said, "This is worthy either the Daughter or the "Mother of a King. To which she assenting; "I will give it you, said he, for your "own use, let me see your neck adorned "with it. But she received not the Gift, prudently and discreetly answering, "How "will *Paryſatis* your Mother take it, this "being a Gift fit for her that bare you? "Send it to her, *Cyrus*, I will shew you a "Neck handsome enough without it. *Aſpaſia* from the greatness of her minde acted contrary to other Royal Queens, who are excessively desirous of rich Ornaments. *Cyrus* being pleased with this answer, kissed *Aſpaſia*. All these actions and speeches *Cyrus* writ in a Letter which he sent together with the Chain to his Mother, and *Paryſatis* receiving the Present was no less delighted with the News then with the Gold, for which she requited *Aſpaſia* with great and Royal Gifts; for this pleased her above all things, that though *Aſpaſia* were chiefly affected by her Son, yet in the love of *Cyrus* she desired to be placed beneath his Mother. *Aſpaſia* praised the Gifts, but said she had no need of them, (for there was much

much money sent with the Presents) but sent them to *Cyrus*, saying, "To you who "maintain many men this may be useful: "For me it is enough that you love me "and are my ornament. With these things, as it seemeth, she much astonished *Cyrus*. And indeed the Woman was without dispute admirable for her personal beauty, but much more for the nobleness of her mind. When *Cyrus* was slain in the fight against his Brother, and his Army taken Prisoners, with the rest of the prey she was taken; not falling accidentally into the Enemies hands, but sought for with much diligence by King *Artaxerxes*, for he had heard her fame and vertue. When they brought her bound, he was angry, and cast those that did it into Prison. He commanded that a rich Robe should be given her: which she hearing, intreated with tears and lamentation that she might not put on the Garment the King appointed, for she mourned exceedingly for *Cyrus*. But when she had put it on, she appeared the fairest of all Women, and *Artaxerxes* was immediately surprised and inflamed with love of her. He valued her beyond all the rest of his Women, respecting her infinitely. He endeavoured to ingratiate himself into her favour,

hoping

hoping to make her forget *Cyrus*, and to love him no leſs then ſhe had done his Brother; but it was long before he could compaſs it. For the affection of *Aſpaſia* to *Cyrus* had taken ſo deep impreſſion, that it could not eaſily be rooted out. Long after this, *Teridates* the Eunuch died, who was the moſt beautiful youth in *Aſia*. He had full ſurpaſſed his childhood, and was reckoned among the youths. The King was ſaid to have loved him exceedingly: he was infinitely grieved and troubled at his death, and there was an univerſal mourning throughout *Aſia*, every one endeavouring to gratify the King herein; and none durſt venture to come to him and comfort him, for they thought his paſſion would not admit any conſolation. Three daies being paſt, *Aſpaſia* taking a mourning Robe as the King was going to the Bath, ſtood weeping, her eyes caſt on the ground. He ſeeing her, wondred, and demanded the reaſon of her coming. She ſaid, "I come, O King, to "comfort your grief and affliction, if you ſo "pleaſe; otherwiſe I ſhall goe back. The *Perſian* pleaſed with this care, commanded that ſhe ſhould retire to her Chamber, and wait his coming. As ſoon as he returned, he put the Veſt of the Eunuch upon *Aſpaſia*,

ſa, which did in a manner fit her: And by this means her beauty appeared with greater ſplendour to the King's eye, who much affected the youth. And being once pleaſed herewith, he deſired her to come alwaies to him in that dreſs, until the height of his grief were allayed: which to pleaſe him ſhe did. Thus more then all his other Women, or his own Son and Kindred, ſhe comforted *Artaxerxes*, and relieved his ſorrow; the King being pleaſed with her care, and prudently admitting her conſolation.

CHAP. II.

Of the Muſes.

No Statuary or Painter did ever repreſent the Daughters of *Jupiter* armed. This ſignifies that the life which is devoted to the *Muſes* ought to be peaceable and meek.

CHAP. III.

Of Epaminondas, *and* Daiphantus, *and* Iolaidas.

Epaminondas having received a mortal wound at *Mantinea*, and being brought (yet alive) to the Tents, called for *Daiphantus*, that he might declare him General. When they

they told him that he was slain, he called to *Iolaüs*. When they said that he also was dead, he counselled them to make peace and friendship with their Enemies, because the *Thebans* had no longer any General.

CHAP. IV.

Of Sesostris.

The *Ægyptians* say that *Sesostris* received learning and counsel from *Mercury*.

CHAP. V.

Of Lais.

Lais the Curtezan was called (as *Aristophanes* the *Byzantine* reports) *Axine*, [ ] which surname impleads the Cruelty of her disposition.

CHAP. VI.

Of the Parents of Marius *and* Cato.

They deserve to be laughed at who are proud of their Ancestors, since among the *Romans* we know not the Father of *Marius*, yet admire him for his parts. To know the Father of *Cato* the elder would require much scrutiny.

CHAP.

CHAP. VII.

Of Alexander *and* Hephæstion.

Alexander Crowned the Tomb of *Achilles*, and *Hephastion* that of *Patroclus*; signifying that he was as dear to *Alexander* as *Patroclus* to *Achilles*.

CHAP. VIII.

Of the Treachery of Cleomenes *to* Archonides.

Cleomenes the *Lacedemonian* taking to him *Archonides* one of his friends, made him partaker of his design; whereupon he swore to him that if he accomplished it he would doe all things by his head. Being possessed of the Government, he killed his Friend, and cutting off his Head put it into a Vessel of Honey. And whensoever he went to doe any thing, he stooped down to the Vessel, and said what he intended to doe; affirming that he had not broken his promise, nor was forsworn, for he advised with the Head of *Archonides*.

CHAP.

CHAP. IX.

How Timesias *forsook his Country voluntarily.*

Timesias the *Clazomenian* governed the *Clazomenians* uprightly; for he was a good man: but Envy, which useth to oppugn such persons, assaulted him also. At first he little valued the Envy of the common people, but at last forsook his Countrey upon this occasion. On a time he passed by the School just as the Boyes were dismissed of their Master to play. Two boyes fell out about a Line. One of them swore, "So may I "break the head of *Timesias*. Hearing this, and imagining that he was much envied and hated of the Citizens, and that if the boyes hated him, the men did much more, he voluntarily forsook his Country.

CHAP. X.

That the Æginetæ *first coyned Money.*

The *Æginetæ* were once most powerful amongst the *Greeks*, having a great advantage and opportunity; for they had a great command at Sea, and were very powerful. They also behaved themselves valiantly in the

Persian Warre, whereby they gained the chief prize of valour. Moreover, they first stamped Money, and from them it was called *Æginean* Money.

CHAP. XI.

Of the Pallantian Hill, and of the Temple and Altar dedicated to Feaver.

The *Romans* erected a Temple and Altar to *Feaver* under the *Pallantian* Hill.

CHAP. XII.

Of an Adulterer apprehended in Crete.

An Adulterer being apprehended at *Gortyne* in *Crete*, was brought to Trial, and being convicted, was crowned with Wooll. This kind of crowning argued that he was unmanly, effeminate, studious to please Women. He was by the general vote fined fifty Staters, degraded from honour, and made incapable of publick Office.

CHAP. XIII.

How Gnatheena *the Curtizan silenced a great Talker.*

A Lover came from *Hellespont* to *Gnathena*

phana the *Athenian* Curtizan, invited by her fame. He talked much in his drink and was impertinent. *Gnathæna* hereupon interposing, said, "Did not you affirm you "came from *Hellespont?* He assenting, "And how then, saith she, happens it that "you know not the chief City there? He asking which that was, she answered, *Sigeum*. By which name she ingeniously silenced him.

CHAP. XIV.

Of persons excellent in Beauty.

They say that the most amiable and beautiful amongst the *Greeks* was *Alcibiades*, amongst the *Romans*, *Scipio*. It is reported also that *Demetrius Poliorcetes* contended for Beauty. They affirm likewise that *Alexander* Son of *Philip* was of a neglected handsomeness: For his Hair curled naturally, and was yellow; yet they say there was something stern in his countenance. *Homer* speaking of handsome persons, compares them to Trees,

—who shoots up like a Plant.

CHAP.

CHAP. XV.

Certain excellent persons who delighted to play with Children.

They say that *Hercules* alleviated the trouble of his Labours by play. The Son of *Jupiter* and *Alcmena* sported much with Children, which *Euripides* hints to us, making the God say,

I play to intermit my Toils:

as he speaks holding a Child. And *Socrates* was once a time surprised by *Alcibiades*, playing with *Lamprocles*, as yet a Child.

Agesilaus bestriding a Reed, rid with his Son a Child; and to one that laughed at him, said, "At this time hold your peace, when you shall be a Father your self, then you may give counsel to Fathers. Moreover *Archytas* the *Tarentine*, a great States-man and Philosopher, having many servants, took great delight in their Children, and played with them, chiefly delighting to sport with them at Feasts.

CHAP. XVI.

Persons whom Alexander *hated for their Vertue.*

Alexander hated *Perdiccas* because he was Martial; *Lysimachus*, because he was excellent in commanding an Army; *Seleucus*, because he was Valiant. The Liberality of *Antigonus* displeased him, the Conduct of *Attalus*, the Fortune of *Ptolemee*.

CHAP. XVII.

Of Demetrius *going to the House of a Curtizan.*

Demetrius, Lord over so many Nations, went to the House of *Lamia* a Curtizan in his Armour, and wearing his Diadem. To have sent for her home had been very dishonourable, [much more was it that] he went amorously to her. I preferre *Theodorus* the Player on the Flute before *Demetrius*; for *Lamia* invited *Theodorus*, but he contemned her invitation.

CHAP.

CHAP. XVIII.

That Phaon *was beautiful.*

Phaon, being the most beautiful of all men, was by *Venus* hid among Lettices. Another saies he was a Ferry-man, and exercised that employment. On a time *Venus* came to him, desiring to pass over: he received her courteously, not knowing who she was, and with much care conveyed her whither she desired; for which the Goddess gave him an Alabaster Box of Ointment, which *Phaon* using, became the most beautiful of men, and the Wives of the *Mitylenæans* fell in love with him. At last being taken in Adultery he was killed.

CHAP. XIX.

Of Sappho.

Sappho the Poetress, Daughter of *Scamandronymus*, is (by *Plato* Son of *Aristo*) reckoned among the Sages. I am informed that there was another *Sappho* in *Lesbus*, a Curtizan, not a Poetress.

CHAP. XX.
Of the Nightingale and Swallow.

Hesiod saith that the Nightingale above all Birds cares not for sleep, but wakes continually; and that the Swallow wakes not alwaies, but half the night onely. This punishment they suffer for the horrid action committed in *Thrace* at the abominable Supper.

CHAP. XXI.
Of the Lacedemonian *Women.*

The *Lacedemonian* Matrons, as many as heard that their Sons were slain in fight, went themselves to look upon the wounds they had received before and behind: and if of the wounds they had received the greater number were before, triumphing and looking proudly, they attended their Sons to the Sepulchres of their Parents; but if they received wounds otherwise, they were ashamed and lamented, and hastened away as privately as they could, leaving the dead to be buried in the common Sepulchre, or caused them to be brought away secretly and buried at home.

CHAP.

CHAP. XXII.

Of the Strength of Titormus *and* Milo, *and of a certain Proverb.*

They ſay that *Milo* the *Crotonian*, proud of his Strength, happened to meet *Titormus* a Neatherd; and ſeeing that *Titormus* was of an extraordinary bigneſs, would make a trial of ſtrength with him. *Titormus* pleaded that he was not very ſtrong; but going down to *Euenus*, and putting off his Garment, he laid hold of an extraordinary great ſtone, and firſt drew it to him, then thruſt it from him; this he did two or three times: After which he lifted it up to his knees; and laſtly, lifting it up upon his ſhoulders, carried it eight paces, and then threw it down. But *Milo* the *Crotonian* could hardly ſtirre the ſtone. The ſecond trial of *Titormus* was this; He went to his Herd, and ſtanding in the midſt of them, took hold of the greateſt Bull amongſt them by the leg, who endevoured to get away, but could not. Another paſſing by, he catch'd him by the leg with the other hand, and held him alſo. *Milo* beholding this, & ſtretching forth his hands to heaven, ſaid, "O *Jupiter*, haſt thou not begotten

"another *Hercules*? Whence they say came this Proverb, "He is another *Her-*"*cules*.

CHAP. XXIII.

Of the Boldneſs of the Celtæ.

I am informed that the *Celtæ* are of all men moſt addicted to engage themſelves in dangers. Such perſons as die gallantly in fight, they make the ſubjects of Songs. They fight crowned, and erect Trophies, triumphing in their actions, and leaving Monuments of their valour, after the *Greek* manner. They eſteem it ſo diſhonourable to flie, that many times they will not goe out of their Houſes when they are falling or burning, though they ſee themſelves ſurrounded with fire. Many alſo oppoſe themſelves to Inundations of the Sea. There are alſo who taking their Arms fall upon the waves, and reſiſt their force with naked Swords, and brandiſhing their Lances, as if able to terrifie or wound them.

CHAP.

CHAP. XXIV.

Of the luxurious Diet and Gluttony of Smindyrides.

They ſay that *Smindyrides* the *Sybarite* was ſo Luxurious in Diet, that when he went to *Sicyon*, as a ſuitor to *Agariſta* Daughter of *Cliſthenes*, he carried with him a thouſand Cooks, and as many Fowlers, and a thouſand Fiſhermen.

CHAP. XXV.

Many who improv'd and benefitted the moſt excellent perſons.

Ulyſſes was improv'd by *Alcinous*, *Achilles* by *Chiron*, *Patroclus* by *Achilles*, *Agamemnon* by *Neſtor*, *Telemachus* by *Menelaus*, and *Hector* by *Polydamas*; the *Trojans*, as far as they followed him, by *Antenor*; the *Pythagorean* Diſciples by *Pythagoras*, the *Democriteans* by *Democritus*. If the *Athenians* had followed *Socrates*, they had been every way happy and skilful in Philoſophy. *Hiero* Son of *Dinomenes* was delighted in *Simonides* the *Cean*, *Polycrates* in *Anacreon*, *Proxenus* in *Xenophon*, *Antigonus* in *Zeno*. And to mention

tion thoſe alſo who concern me no leſs then the *Greeks*, inaſmuch as I am a *Roman*; *Lucullus* profited by *Antiochus* the *Aſcalonite*, *Mecœnas* by *Arius*, *Cicero* by *Apollodorus*, *Auguſtus* by *Athenodorus*. But *Plato*, who far exceeded me in wiſedome, ſaith that *Jupiter* himſelf had a Counſellor; but whom and how, we learn from him.

CHAP. XXVI.

Of ſome perſons addicted to Wine.

Perſons, as 'tis ſaid, moſt addicted to Drink were *Xenagoras* the *Rhodian*, whom they called * *Amphoreus*, and *Heraclides* the Wraſtler, and *Proteas* the Son of *Lanica*, who was brought up with *Alexander* the King; even *Alexander* himſelf is ſaid to have drunk more then any man.

* A great Wine-meaſure.

CHAP. XXVII.

That Hercules *was mild towards his Adverſaries.*

They ſay that *Hercules* was extraordinary mild towards his Adverſaries, for he is the firſt we know of who without any meditation freely gave back the bodies of the dead to be buried, the ſlain being at thoſe times negle-

neglected, and left to be a feast for Dogs, for, as *Homer* saith,

He made them unto Dogs a prey;

and,

A feast to Dogs they were.

CHAP. XXVIII.

Of the Leocorium *at* Athens.

The *Leocorium* so call'd at *Athens* was a Temple of the Daughters of *Leos*, *Praxithea*, *Theope*, and *Eubule*. These, as is reported, were put to death for the City of *Athens*, *Leos* delivering them up according to the *Delphian* Oracle, which said, that the City could be no other way preserved then by putting them to death.

CHAP. XXIX.

What Plato *said of the Excess of the* Agrigentines.

Plato Son of *Aristo*, seeing that the *Agrigentines* built magnificently and feasted highly, said, that the *Agrigentines* build as if they were to live for ever, and feast as if they were to live no longer. *Timæus* affirms that the Vessels in which they put their

their Oil and their Rubbers were of Silver; and that they had Beds all of Ivory.

CHAP. XXX.

Of the Drunkenneſs of the Tarentines, *and the Luxury of the* Cyrenæans.

The *Tarentines* uſed to fall a-drinking as ſoon as they roſe, and to be drunk by that time the people met in the *Forum*. The *Cyrenæans* arrived at ſo great a height of Luxury, that when they invited *Plato* to be their Law-giver, he would not vouchſafe it, as they ſay, by reaſon of their habitual diſſoluteneſs. *Eupolis* alſo mentioneth in his Comedy entituled *Maritæ*, that the meaneſt of them had Seals of the value of ten *Minæ*. Their Rings alſo were graven to admiration.

CHAP. XXXI.

Of ſeveral kinds of Greek *Wines.*

I will reckon to you the names of *Greek* Wines much eſteemed by the Ancients. One ſort they call'd *Pramnian*, which was ſacred to *Ceres*; another *Chian*, from the Iſland; another *Thaſian* and *Lesbian*: beſides theſe, there was one ſort called *Glycys*, *Sweet*,

Sweet, the Name agreeing with the Taſt; another *Cretan*, and at *Syracuſe* a ſort named *Polian*, from a King of the Country. They drunk alſo *Coan* Wine, and ſo called it, as alſo *Rhodian*, from the place.

Are not theſe Demonſtrations of the *Greek* Luxury? They mix'd Perfumes with their Wine, and ſo drank it by a forced Compoſition, which Wine was called *Myrrhinites*. *Philippides* the Comick Poet mentions it.

CHAP. XXXII.

Of the Veſts and Shoes of Pythagoras, Empedocles, Hippias, *and* Gorgias.

Pythagoras the *Samian* wore a white Veſt, and a golden Crown and Drawers. *Empedocles* the *Agrigentine* uſed a Sea-green Veſt, and Shoes of Braſs. *Hippias* and *Gorgias*, as is reported, went abroad in Purple Veſts.

CHAP. XXXIII.

That the Romans *would not allow the Treachery of* Pyrrhus *his Phyſician.*

They ſay that *Nicias*, Phyſician to *Pyrrhus*, writ privately to the *Roman* Senate, and

and demanded a summe of Money for which he would undertake to poison *Pyrrhus*; but they accepted not his offer (for the *Romans* know how to overcome by Valour, not by Art and Treachery to circumvent their Enemies,) but discovered the Design of *Nicias* to *Pyrrhus*.

CHAP. XXXIV.

Of the Loves of Pausanias, *and of* Apelles.

Many Affections among the Ancients are remembred, these not the least. *Pausanias* loved his Wife extraordinarily; *Apelles* the Concubine of *Alexander*, by name *Pancaste*, by Country a *Larissean*. She is said to be the first whom *Alexander* ever enjoyed.

CHAP. XXXV.

Of the Periander*s*, Miltiades, Sibylls, *and the* Bacides.

There were two *Perianders*, the one a Philosopher, the other a Tyrant: Three *Miltiades*; one who built *Chersonesus*, another the Son of *Cypselus*, the third a Son of *Cimon*: Four *Sibylls*, the *Erythrean*, the *Samian*, the *Ægyptian*, and the *Sardian*.

dian. Others adde six more, making them in all ten; among which they reckon the *Cumæan* and the *Jewish*. There were three *Bacchæ*, one of *Hellas*, another of *Athens*, the third of *Arcadia*.

CHAP. XXXVI.

Of the number of the Children of Niobe.

The Ancients seem not to agree with one another concerning the number of the Children of *Niobe*. *Homer* saith there were six Sons and as many Daughters; *Lasus* twice seven; *Hesiod* nineteen, if those Verses are *Hesiods*, and not rather, as many others, falsly ascribed to him. *Alcman* reckons them ten, *Mimnermus* twenty, and *Pindar* as many.

CHAP. XXXVII.

Of the want of Victual to which Alexander *was reduced; and that some Towns were taken by Smoke.*

Alexander in pursuit of *Bessus* was reduced to extreme want of Victual, insomuch that they were forc'd to feed on their Camels, and other Beasts of Carriage; and, being destitute of Wood, did eat the flesh raw.

raw. But much *Silphium* growing there, it did much avail them towards the digesting their Diet.

In *Bactriana* the Souldiers took several Towns, conjecturing by the Smoke that they were inhabited, taking away the Snow from their doors.

CHAP. XXXVIII.

Of the Horses, and some Customes of the Sacæ.

The Horses of the *Sacæ* have this quality, that if one of them casts his Rider, he stands still till he gets up again. If any of them intends to marry a Virgin, he fights with her, and if she gets the better, she carries him away Captive, and commands and has dominion over him. They fight for victory, not to death. The *Sacæ*, when they mourn, hide themselves in caves and shady places.

CHAP. XXXIX.

Of the Boldness of Perdiccas, *and of the Lioness.*

Perdiccas the *Macedonian*, who fought under *Alexander*, was so bold, that on a time he went alone into a Cave where a

Lioness

Lioness had whelped, and seised not on the Lioness, but brought away her Whelps: for which action he deserved to be much admired. The Lioness is believed to be the most strong and most courageous of all Creatures, not only by *Grecians*, but by the *Barbarians* also. They say that *Semiramis* the *Assyrian* Queen was very proud, not if she took a Lion, or kill'd a Leopard, or the like Beasts, but if she overcame a Lioness.

CHAP. XL.

Of the Provisions which followed Xerxes.

Amongst the Provisions full of magnificence and ostentation which were carried after *Xerxes*, was some water of the River *Choaspes*. When they wanted drink in a desart place, and had nothing to allay their thirst, Proclamation was made in the Army, that if any one had some Water of *Choaspes*, he should give it to the King to drink. There was found one who had a little, and that putrid, *Xerxes* drank it, and esteemed the giver as his Benefactor; for he should have died of thirst if this had not been found.

CHAP. XLI.

Of Protogenes *the Painter.*

Protogenes the Painter, as is said, bestowed seven years in drawing *Ialysus*, at last perfected the Piece: which *Apelles* seeing, at first stood mute, struck with admiration of the wonderful sight; then looking off from it, said, "Great is the work and "the workman; but the grace is not equal "to the pains bestowed upon it; which if "this man could have given it, the work "would have reached to Heaven.

CHAP. XLII.

Of certain Men who were suckled by Beasts.

It is said that a Bitch gave suck to *Cyrus*, Son of *Mandale*; a Hind to *Telephus*, Son to *Agave* and *Hercules*; a Mare to *Pelias*, Son of *Neptune* and *Tyro*; a Bear to *Paris*, Son of *Alope* and *Priam*; a Goat to *Ægisthus*, Son of *Thyestes* and *Pelopia*.

CHAP.

CHAP. XLIII.

Certain persons who of obscure became very eminent.

I am informed that *Darius* Son of *Hystaspes* was Quiver-bearer to *Cyrus*: The last *Darius*, who was vanquished by *Alexander*, was the Son of a Woman-slave: *Archelaus* King of the *Macedonians* was Son of *Simicha*, a Woman-slave: *Menelaus* Grandfather of *Philip* was registred among the Bastards; his Son *Amyntas* was servant to *Ærope*, and believ'd to be a Slave: *Perseus*, whom *Paulus* the *Roman* conquer'd, was by Country *Argive*, the Son of some obscure person: *Eumenes* is believed to have been Son of a poor man, a Piper at Funerals: *Antigonus*, Son of *Philip*, who had but one eye, whence surnamed *Cyclops*, was Servant to *Polysperchus* and a Robber: *Themistocles*, who overcame the *Barbarians* at Sea, and who alone understood the meaning of the Oracle of the Gods, was Son of a *Thracian* Woman, his Mother was called *Abrotonos*: *Phocion*, surnamed the Good, had for Father a poor Mechanick. They say that *Demetrius Phalereus* was a Houshold-servant belonging to

the Families of *Timotheus* and *Conon*. Though *Hyperbolus*, *Cleophon* and *Demades* were chief men in the Commonwealth of the *Athenians*, yet no man can easily say who were their Fathers. In *Lacedemonia*, *Callicratidas*, *Gylippus* and *Lysander* were called *Mothaces*, a name proper to the Servants of rich men, whom they sent along with their Sons to the places of exercise to be educated with them. *Lycurgus*, who instituted this, granted, that such of them as continued in the discipline of the Young men should be free of the *Lacedemonian* Commonwealth. The Father of *Epaminondas* was an obscure person. *Cleon* Tyrant of the *Sicyonians* was a Pirate.

CHAP. XLIV.

Of those who lived a long time in the Quarries of Sicily.

The Quarries of *Sicily* were near the surface of the ground, in length a Furlong, in breadth two Acres; there were in them some men who lived so long there, as to be Married and have children, and some of their children never saw the City, so that when they went to *Syracuse*, and beheld Horse in Chariots, they ran away crying out, being

ing much affrighted. The fairest of those Caves did bear the name of *Philoxenus* the Poet, in which they say he dwelt when he composed his *Cyclops*, the best of his Poems, not valuing the punishment imposed upon him by *Dionysius*, but in that calamity he exercised Poetry.

CHAP. XLV.

Of Midas, Plato, *and* Pindar, *their infancy.*

The *Phrygian* Stories say thus; Whilest *Midas* the *Phrygian*, yet an infant, lay asleep, Ants crept into his mouth, and with much industry and pain brought thither some Corn. These wrought a Honey-comb in the mouth of *Plato*. Likewise *Pindar* being exposed from his Father's house, Bees became his Nurses, and gave him Honey instead of Milk.

CHAP. XLVI.

Of a Sign which portended that Dionysius *should be King.*

They say that *Dionysius*, Son of *Hermocrates*, crossing a River on Horse-back, his Horse stuck in the Mire; he leaped off, and

gained the Bank, going away, and giving his Horse for lost. But the Horse following and Neighing after him, he went back, and as he was laying hold of his Main to get up, a swarm of Bees setled on his hand. To *Dionysius* consulting what this portended, the * *Galeotæ* answered, that this signified Monarchy.

* Sicilian Sooth-sayers.

CHAP. XLVII.

Of Aristomache *Wife of* Dio.

Dionysius banished *Dio* out of *Sicily*, but his Wife *Aristomache* and his Son by her he kept in custody: Afterwards he gave the Woman in Marriage against her will to *Polycrates* one of his Guard, in whom he most confided. He was by birth a *Syracusian*. When *Dio* took *Syracuse*, and *Dionysius* fled to the *Locrians*, *Arete* Sister of *Dio* saluted him; but *Aristomache* followed aloof off through shame being veiled, and not daring to salute him as her Husband, because by constraint she had not kept the Matrimonial contract: but after *Arete* had pleaded for her, and declared the violence used to her by *Dionysius*, *Dio* received his Wife and his Son, and sent them to his own House.

CHAP.

CHAP. XLVIII.

Of Homer's *Poems.*

The *Indians* sing the Verses of *Homer* translated into their own Language; and not onely they, but the *Persian* Kings also, if we may believe those who relate it.

CHAP. XLIX.

That Phocion *forgave Injuries.*

Phocion, Son of *Phocus*, who had been often General, was condemned to die; and being in Prison ready to drink Hemlock, when the Executioner gave him the Cup, his Kinsmen asked him if he would say any thing to his Son. He answered, "I charge "him that he bear no ill will to the *Athe-* "*nians* for this Cup which I now drink. He who does not extol and admire the man, is, in my judgement, of little understanding.

CHAP. L.

Of the Lacedemonians *not addicting themselves to Learning.*

The *Lacedemonians* were ignorant of Learning, they studied onely Exercise and

Arms; if at any time they needed the help of Learning, either in Sickness or Madness, or some other publick Calamity, they sent for Foreiners, as Physicians; according to the Oracle of *Apollo*, they sent for *Terpander*, and *Thales*, and *Tyrtæus*, *Nymphæus* the *Siphnian*, and *Alcman*, for he was a Player on the Flute. *Thucydides* implies that they were nothing addicted to Learning, in that which he delivers concerning *Brasidas*, for he saith that he was *no good Orator, as being a Lacedemonian*; as if he had said, he was wholly illiterate.

CHAP. LI.

Of the Pride of Menecrates, *and how* Philip *derided him.*

Menecrates the Physician grew so extremely proud, that he called himself *Jupiter*. On a time he sent a Letter to *Philip* King of the *Macedonians* on this manner; "To *Philip*, *Menecrates Jupiter* wish to "doe: *Philip* writ back, "*Philip* to *Menecrates*, Health, I advise you to betake "your self to the places about *Antycyra*: hereby implying that the man was mad.

On a time *Philip* made a magnificent Feast, and invited him to it, and commanded

ded a Bed to be prepared apart for him alone; and when he was laid down, a Censer was brought before him, and they burnt Incense to him. The rest feasted highly, and the Entertainment was magnificent. *Menecrates* held out a while, and rejoyced in the honour: but soon after hunger came upon him, and convinced him that he was a man, and foolish. He arose and went away, saying he was affronted; *Philip* having most ingeniously discovered his folly.

CHAP. LII.

To what kind of persons Isocrates compared Athens.

Isocrates the Orator said of *Athens*, that it resembled Curtezans: All that were taken with their beauty desired to enjoy them, but none would so much undervalue himself as to marry them. So *Athens* was pleasant to travel to, and excelled all the rest of *Greece*, but not secure to live in. He reflected on the many Sycophants there, and the danger from those who affected popularity.

CHAP.

CHAP. LIII.

Of several occasions of great Wars.

I am not ignorant that the greatest Wars have sprung from very slight occasions. They say that the *Persian* [War] began upon the falling out of *Maander* the *Samian* with the *Athenians*; The *Peloponnesian* War from a Tablet [or Picture] of the *Megarean*; The War which was called *Sacred*, for the exacting the Mulcts adjudged by the *Amphictyones*; The War at *Chæronea* from the dispute between *Philip* and the *Athenians*, they not willing to accept of the place by way of Gift [but of Restitution.]

CHAP. LIV.

How Aristotle endeavoured to appease Alexander's Anger.

Aristotle willing to appease *Alexander*'s Anger, and to quiet him being much incensed, wrote thus to him; "Rage and Anger "is not towards Equals, but towards Superiours; but to you no man is Equal.

Aristotle advising *Alexander* in such things as were fit to be done, did benefit many

many persons; by this means he re-edified his own City, which had been razed by *Philip*.

CHAP. LV.

Of those who among the Libyans *were slain by Elephants, either in Hunting or in War.*

Those who were slain by Elephants either in Hunting or in War, the *Libyans* bury honourably, and sing certain Hymns. The subject of the Hymns is this; That they were brave persons that durst oppose such a Beast: adding, That an honourable death was a Monument to the buried.

CHAP. LVI.

What Diogenes *said of the* Megareans.

Diogenes the *Sinopean* said many things in the reproof of the ignorance and want of discipline of the *Megareans*, and would rather chuse to be a Ram belonging to a *Megarean*, then his Son. He implied that the *Megareans* had great care of their Flocks, but none of their Children.

CHAP.

CHAP. LVII.

Of the Prodigies which appeared to the Thebans, *when* Alexander *brought his Forces against their City.*

When *Alexander* Son of *Philip* brought his Forces against *Thebes*, the Gods sent them many Signs and Prodigies, fore-shewing misfortunes greater then ever had happened; (but they, thinking that *Alexander* died in *Illyria*, gave out many reproachful speeches against him.) For the Lake in *Onchestus* made a dreadful and continual noise, like the bellowing of a Bull. The Fountain which floweth by *Ismenus* and the Walls thereof, named *Dirce*, which ever until that time had run with clear and sweet Water, was then unexpectedly full of bloud. The *Thebans* believed that the Gods threatned the *Macedonians*. In the Temple of *Ceres*, within the City, a Spider made her Web over the face of the Image, working there as she useth to doe. The Image of *Minerva*, surnamed *Alalcomeneis*, was burnt of it self, no fire being put to it: and divers other things.

CHAP.

CHAP. LVIII.
Of Dioxippus.

Dioxippus the *Athenian*, an Olympick Victor in Wrastling, was brought [** in a Chariot*] into *Athens*, according to the custome of Wrastlers. The multitude flocked together, and crowded to behold him. Amongst these a Woman of extraordinary beauty came to see the Shew. *Dioxippus* beholding her, was immediately overcome with her beauty, and looked fixedly upon her, and turned his head back, often changing colour, whereby he was plainly detected by the People to be taken extraordinarily with the Woman. But *Diogenes* the *Sinopean* did chiefly reprehend his passion thus; A Gold* Tablet of *Corinthian* Work being set to sale, "Behold, said he, "your great Wrastler his neck writhed "about by a Girl.

* *Plutarch. de curiosa.*

* Representing the Triumph.

CHAP. LIX.
Of Truth and Beneficence.

Pythagoras said that these two most excellent things are given by the Gods to Men; To speak Truth, and to doe Good

[to

[to others:] He added, that each of these resembled the actions of the Gods.

CHAP. LX.

Of Dionysius *and* Philip.

On a time *Dionysius* the Second and *Philip* Son of *Amyntas* conversed together. Besides many other discourses which (as is probable) happened between them, was this; *Philip* asked *Dionysius* how it came to pass, that having so great a Kingdome left him by his Father, he did not keep it. He answered not improperly, "My Father indeed left me all the rest; but "the Fortune by which he obtained and "kept them, he did not leave me.

CHAP. LXI.

Of honour given to the Wind Boreas.

Dionysius set out a Fleet against the *Thurians*, consisting of three hundred Ships full of armed Men: But *Boreas* blowing contrary, broke the Vessels, and destroyed all his Sea-Forces. Hereupon the *Thurians* sacrificed to *Boreas*, and by a publick Decree made the Wind free of their City, and allotted him an House and Estate; and every

every year performed sacred Rites to him. Therefore not the *Athenians* onely declared him their Patron, but the *Thurians* also registred him their Benefactour. *Pausanias* saith that the *Megalopolites* did so likewise.

CHAP. LXII.

A Persian Law concerning those who give the King Advice.

This was also a *Persian* Law; If any one would give advice to the King in difficult and ambiguous Affairs, he stood upon a golden Brick; and if it was conceived that his advice was good, he took the Brick in reward of his counsel, but was scourged for contradicting the King. To a free person, in my judgement, the reward did not countervalue the dishonour.

CHAP. LXIII.

Of Archedice a Curtezan.

One fell in love with *Archedice* a Curtezan at *Naucratis*; but she was proud and covetous, and demanded a great price; which having received, she complied a little with the giver, and then cast him off. The young man who loved her, yet could not

obtain

obtain her, because he was not very rich, dreamed that he embraced her, and was immediately quit of his affection.

CHAP. LXIV.
Of Alexander dead.

Alexander, Son of *Philip* and *Olympia*, ending his daies at *Babylon*, lay there dead, who had said that he was the Son of *Jupiter*, And whilest they who were about him contested for the Kingdome, he remained without Burial, which the poorest persons enjoy, common Nature requiring that the dead should be interred; but he was left thirty daies unburied, until *Aristander* the *Telmissian*, either through Divine instinct, or some other motive, came into the midst of the *Macedonians*, and said to them, "That *Alexander* was the most fortunate "King of all Ages, both living and dead; "and that the Gods had told him, that the "Land which should receive the Body in "which his Soul first dwelt, should be absolutely happy and unvanquishable for "ever. Hearing this, there arose a great emulation amongst them, every one desiring to send this Carriage to his own Country, that he might have this Rarity the Pledge of a firm undeclinable Kingdome. But

Ptole-

Ptolemee, if we may credit Report, * stole away the Body, and with all speed conveyed it to the City of *Alexander* in *Ægypt*. The rest of the *Macedonians* were quiet, onely *Perdiccas* pursued him; not so much moved by love of *Alexander*, or pious care of the dead Body, as enflamed by the predictions of *Aristander*. As soon as he overtook *Ptolemee* there was a very sharp Fight about the dead Body, in a manner akin to that which happened concerning the Image [of *Helen*] in *Troy*, celebrated by *Homer*, who saith that *Apollo* in defence of *Æneas* engaged amidst the Heroes; for *Ptolemee* having made an Image like to *Alexander* clothed it with the Royal Robe, and with noble Funeral Ornaments, then placing it in one of the *Persian* Chariots, adorned the Bier magnificently with Silver, Gold, and Ivory; but the true Body of *Alexander* he sent meanly ordered by obscure and private waies. *Perdiccas* seizing the Image of the dead man, and the richly-adorned Chariot, gave over the pursuit, thinking he had gained the prize. But too late he found that he was couzened, for he had not got that at which he aimed.

* So *Freinsh.*

The End.

ÆLIAN's Various History.

The Thirteenth Book.

CHAP. I.
Of Atalanta.

THE *Arcadian* relation concerning *Atalanta* Daughter of *Jasion* is this, Her Father exposed her as soon as born, for he said he had not need of Daughters but Sons. But he to whom she was given to be exposed did not kill her, but going into the Mountain *Parthenius* laid her down by a Spring, where there was a Rock with a Cave, over which there was a place full of Oaks, thus the Infant was destined to death, but not deserted by Fortune: For soon after a she-Bear robbed by Huntsmen of her Whelps, her Udder swoln and oppress with fulness of Milk,

Milk, came by a certain divine providence, taking delight in the Child gave it ſuck, whereby at once the Beaſt eaſed her own pain, and nouriſhed the Infant; and came again, being oppreſt with Milk, and being no longer Mother of her own, became Nurſe to one that nothing belonged to her. The ſame Huntſmen who before had taken her Whelps watch'd her, and ſearching every part of the Thicket, when the Bear according to her cuſtome was gone to the Paſtures to get food, ſtole away *Atalanta*, not yet ſo called (for they gave her that name afterwards) and ſhe was bred up amongſt them with wild food: And by degrees her ſtature encreaſed with her years, and ſhe affected Virginity, and ſhunned the converſation of men, and delighted in the deſart, making choice of the higheſt of the *Arcadian* Mountains, where was a Valley well furniſhed with water and tall Oaks, as alſo freſh gales and a thick wood. Why ſhould it ſeem tedious to hear the deſcription of *Atalanta*'s Cave, more then that of *Calypſo* in *Homer*? In the hollow of the cliff there was a Cave very deep fortified at the entrance with a great precipice; along it crept Ivy, and twined about the young trees, upon which it climbed. Saffron alſo

grew about the place in a young thick Grove, with which also sprung up the Hyacinths, and many other flowers of various colours, which not onely feasted the eye, but the odours which they exhaled round about into the air, did afford a banquet also to the smell. Likewise there were many Laurels, which being ever verdant were very delightful to the sight; Vines also growing thick and full of Bunches before the Cave, attested the industry of *Atalanta*, Springs ever running clear and cool to the touch and taste flowed there abundantly. These contributed much benefit to the Trees we speak of, watering them and enlivening them continually. In fine, the place was full of beauty and majesty, such as argued the prudence of the Virgin.

The skins of Beasts were *Atalanta*'s bed, their flesh her food, her drink water. She wore a careless Vest, such as *Diana* not disdained. For she said that she imitated her as well in this as in determining to live alwaies a Virgin. She was exceeding swift of foot, so that not any Beast could run away from her, nor any man that layed wait for her, was able (if she would run away) to overtake her. She was beloved, not onely of all those who saw her, but also of those

who

who heard the report of her. If therefore it be not tedious we will describe her person. But tedious it cannot be, since hereby we may arrive at some degree of skill in Rhetorick. Whilest she was yet a child, she exceeded in stature those who were Women grown; for Beauty she went beyond all other of the *Peloponnesian* Virgins of that time. Her look was masculine and fierce, occasioned partly by eating the flesh of wild Beasts, (for she was very courageous) partly by her exercise on the Mountains. She had nothing of an effeminate loose disposition, neither did she come out of the *Thalamus*, [where Virgins are educated] nor was one of those who are brought up by Mothers or Nurses. She was not corpulent; for by Hunting and other Exercise she preserved herself in a good Constitution. Her Hair was Yellow, not by any Womanish Art or Die, but by Nature. Her Face was of a ruddy Complexion, somewhat tanned by the Sun. What Flower is so beautiful as the countenance of a modest Virgin? She had two admirable properties, an irresistible Beauty, and an awfulness. No timid person could fall in love with her, for such durst not look upon her, so much did her splendour dazle the beholders. That which caused

sed her to be admired, besides other things, was her reservedness. For she exposed not her self to view, unless accidentally in following the chase, or defending herself from some man; in which action she broke forth like lightning, then immediately hid herself in the thickest of the wood. On a time it happened that two bold young-men of the neighbouring Country, Centaurs, *Hylæus* and *Rhœcus*, in love with her, came in a frolick to her. They had no players on the Flute in this frolick, nor such things as the young men use in Cities upon the like occasion, but took with them lighted Torches, the sight whereof might have frighted a multitude, much more a lone Maiden. Then breaking boughs from the Pine trees, they twined them about them, and made themselves Garlands of them, and with continual clashing of Weapons as they went along the Mountains, set fire on the Trees in their way to her, presenting her with injuries instead of Nuptial Gifts. She was aware of their Plot, for she beheld the fire from her Cave, and knowing who those revellers were, was nothing terrified with the sight: but drawing her Bow, and letting fly an Arrow, chanced to kill the first, who falling down, the other assaulted her,

not

not in mirth, but as an Enemy to revenge his friend and satisfie his passion. But he met with another vindictive Arrow from her hand. Thus much of *Atalanta* Daughter of *Jasion*.

CHAP. II.

How Macareus *was punished for Cruelty.*

A *Mitylenean*, by name *Macareus*, Priest of *Bacchus*, was of a mild and good look, but the most impious of all men. A stranger coming to him, & giving him a great summe of money to lay up, in the inner part of the Temple; *Macareus* digging a hole, hid the Gold in the ground. Afterwards the stranger returning, demanded his Money; he leading him in as if he meant to restore it murdered him, digging up the Gold buried the man in the place, thinking that what he did was hid as well from God as from men; but it proved otherwise, for not long after, within a few daies came the triennial solemnity. Whilest he was busied in celebrating the Rites of *Bacchus* in much state, his two Sons that were left at home, imitating their Father's sacrificing, went to his Altar, where the brands were yet burning.

ning. The younger held out his neck, the elder finding a knife left there by accident, slew his brother as a Victim. They of the family seeing this cried out. The Mother hearing the cry, rushed forth, and seeing one of her Sons slain, the other standing by with a bloudy Sword, snatched a brand from the Altar, and kill'd her surviving Son. The news was brought to *Macareus*, who giving over sacrifice, with all speed and eagerness ran to his own house, and with the Thyrsus which he had in his hand, kill'd his Wife. This wickedness was publickly known: *Macareus* was taken, and being tortured, confessed what he had perpetrated in the Temple. In the midst of these tortures he gave up the Ghost. But the other who was murdered unjustly, had publick honour, and was interred by the appointment of God. Thus *Macareus* suffered due revenge, as the Poet saith, with his own head, and his Wives, and his Childrens.

CHAP. III.

Of the Monument of Belus, *and the unfortunate sign which happened to* Xerxes *there.*

Xerxes Son of *Darius*, breaking up the Monu-

Monument of ancient *Belus*, found an Urn of glass in which his dead body lay in Oil; but the Urn was not full, it wanted a hand-breadth of the top: Next the Urn there was a little Pillar, on which it was written, "That whosoever should open the Se-"pulchre, and not fill up the Urn, should "have ill fortune. Which *Xerxes* reading, grew afraid, and commanded that they should pour Oil into it with all speed; notwithstanding, it was not filled: Then he commanded to pour into it the second time, but neither did it increase at all thereby; so that at last failing of success, he gave over; and shutting up the Monument departed very sad. Nor did the event foretold by the Pillar deceive him; for he had an Army of fifty Myriads against *Greece*, where he received a great defeat, and returning home, died miserably, being murthered in his bed by his own Son, in the night time.

CHAP. IV.

Of Euripides *drunk at a Feast.*

King *Archelaus* made a great entertainment for his friends. And when they fell to drink, *Euripides* took off unmixt Wine so freely,

freely, that by degrees he became drunk. Then embracing *Agathon* the Tragick Poet, who lay on the couch next him, he kissed him, who was at that time fourty years of age. *Archelaus* asking him whether he seemed amiable at those years, Yes, said he, of the beautiful not the Spring onely, but even the Autumn also is fair.

CHAP. V.
Of Laius.

They say that *Laius* fell in love with *Chrysippus* Son of *Pelops*. * *

CHAP. VI.
The properties of Arcadian, Thatian, *and* Achæan *Wines.*

At *Heræa* in *Arcadia*, I am informed there are Vines from which is made Wine, which bereaveth men of the use of reason, and maketh the *Arcadians* mad, but causeth fruitfulness in the Women.

It is said that in *Thasus* there are two sorts of Wines; one being drunk procureth sleep, profound, and consequently sweet; the other is an enemy to life, and causeth wakefulness and disturbance.

In

In *Achæa* about *Cerannia* there is a kind of Wine, which causeth Women to miscarry.

CHAP. VII.

Of the taking of Thebes *by* Alexander, *and of* Pindar.

When *Alexander* took *Thebes*, he sold all the Free-men except Priests, And those who had formerly entertained his Father as their Guest, he set at liberty (for *Philip*, when a child lived there in Hostage) and such as were a-kin to them. He also respected those who were descended from *Pindar*, and permitted his house onely to stand. He slew of the *Thebans* ninety thousand, the Captives were thirty thousand.

CHAP. VIII.

Of Lysander.

They say that *Lysander* the *Lacedemonian* living in *Ionia*, and rejecting the Laws of *Lycurgus* as burthensome, led a luxurious life.

CHAP.

CHAP. IX.
Of Lamia.

Lamia the *Attick* Curtezan ſaid, "The "Lions of *Greece* coming to *Epheſus* become Foxes.

CHAP. X.
Of Dionyſius *marrying two Wives in one day.*

In one day *Dionyſius* married two Wives, *Doris* the *Locrian*, and *Ariſtaneta* Daughtern of *Hipparinus*, Siſter of *Dio*, and bedded them by turns: One accompanied him in the Army, the other entertained him when he came home.

CHAP. XI.
Of the conqueſt over the Perſians, *and of* Iſocrates.

It was related to me that *Iſocrates* the Orator was occaſion of the conqueſt of the *Perſians*, whom the *Macedonians* ſubdued. For the fame of the Panegyrick Oration which *Iſocrates* made to the *Grecians*, coming to *Macedonia*, firſt excited *Philip* againſt

against *Asia*, and he dying, it also instigated *Alexander* his Son and heir to prosecute the design of his Father.

CHAP. XII.

How Meton *freed himself from an expedition; and of the madness of* Ulysses.

Meton the Astronomer, when the *Athenian* Souldiers were upon an expedition against *Sicily*, was registred amongst them in the Catalogue. But clearly foreseeing the future disasters, he through fear shunned the Voyage, endeavouring to be quit of the expedition. But when that nothing availed, he counterfeited madness, and amongst other things, to procure a belief of his infirmity, fired his own house which was next the *Pœcile*. Hereupon the Archons dismissed him, and in my opinion, *Meton* much better counterfeited madness then *Ulysses* the *Ithacian*; for *Palamedes* discovered him, but none of the *Athenians Meton*.

CHAP. XIII.

Of the Munificence of Ptolemee.

They say that *Ptolemee* Son of *Lagus* took greatest delight in making his friends rich;

rich; for he said, "'Tis better to enrich "others, then be rich our selves.

CHAP. XIV.

Of the Verses and Poetry of Homer.

The Ancients sung the Verses of *Homer*, divided into several parts, to which they gave particular names; as the Fight at the Ships, and the *Dolonia*, and the Victory of *Agamemnon*, and the Catalogue of the Ships. Moreover the *Patroclea*, and the *Lytra*, [*or redemption of Hector's Body*] and the Games instituted for *Patroclus*, and the breach of Vows. Thus much of the *Iliads*. As concerning the other, [the *Odysseis*] the actions at *Pylus*, and the actions at *Lacedemon*, and the Cave of *Calypso*, and the Boat, the Discourses of *Alcinous*, the *Cyclopias*, the *Necuia* and the washings of *Circe*, the death of the Woers, the actions in the Field, and concerning *Laertes*.

But long after *Lycurgus* the *Lacedemonian* brought all *Homer*'s Poetry first into *Greece* from *Ionia* whether he travelled. Last of all *Pisistratus* compiling them, formed the *Iliads* and *Odysseis*.

CHAP.

CHAP. XV.

Of some persons extraordinary foolish.

The Comick Poets say that one *Polydorus*, had a very gross understanding, and a skin scarce penetrable: also that there was another by name *Cæcylian*, who, through excessive folly endeavoured to number the Waves. There is a report that there was one *Sannyrion* like these, who sought Ladder-rounds in a glass. They say also that *Coræbus* and *Melitides* were very blockish.

CHAP. XVI.

Of the Apolloniats *and of their Country, and of* Epidamnum.

The *Apolloniats* inhabit a City next *Epidamnum* in the *Ionian* Gulf: In the places next them, there is a vein of Brimstone, which springeth out of the ground as fountains cast up water. Not farre off there is shewed a continual fire. The Hill which burneth is but little, reacheth not farre, and hath but a small circumference, but smelleth of Sulphur and Allum. About it there are many Trees green and flourishing, nothing injured by the neighbouring fire,

fire, either as to the shooting out young ones, or to their own growth. The fire burns night and day, and never intermitted, as the *Apolloniats* affirm, until the War which they waged with the *Illyrians*.

The *Apolloniats*, according to the *Lacedemonian* Law prohibited foreiners. But the *Epidamnians* allowed any one that would to come and live amongst them.

CHAP. XVII.

A Proverb, and of Phrynichus.

Phrynichus *feareth a swarm of Wasps like a Cock.* It is proverbially said of persons that are worsted; for *Phrynichus* the Tragick Poet acting the taking of *Miletus*, the *Athenians* with weeping made him quit the Stage, afraid and daunted.

CHAP. XVIII.

Of Dionysius.

Dionysius Tyrant of *Sicily*, affected and commended Tragedy, and made Tragedies: but he was averse from Comedy, for he loved not laughter.

CHAP.

CHAP. XIX.

What Cleomenes *said of* Homer *and* Hesiod.

Cleomenes said Laconically according to the manner of his Country, that *Homer* was the Poet of the *Lacedemonians*, declaring how men should fight; but *Hesiod* of the Slaves, declaring how men should till ground.

CHAP. XX.

Of one who died chearfully through willingness to see some of the dead.

A *Megalipolite* of *Arcadia*, named *Cercidas*, dying, said to his friends that he parted with his life willingly, for that he hoped to converse with *Pythagoras* of the Wise, with *Hecataus* of the Historians, with *Olympus* of the Musicians, and with *Homer* of the Poets, and as soon as he had said this, died.

CHAP. XXI.

Of Phrygian *Harmony.*

If at *Celene* any one play on the Flute before the skin of the *Phrygian* [*Marsya*,]

the skin moves, but if any tune or Hymne of *Apollo*, it stirs not.

CHAP. XXII.

Of the Temple and Statue of Homer.

Ptolemeus Philopator having built a Temple to *Homer*, erected a fair Image of him, and placed about the Image those Cities which contended for *Homer*. *Galaton* the Painter drew *Homer* vomiting, and the rest of the Poets gathering it up.

CHAP. XXIII.

Of Lycurgus *the* Lacedemonian.

Lycurgus the *Lacedemonian*, Son of *Eunomus*, willing to teach the *Lacedemonians* Justice, was not duly requited. For one of his eyes were put out by *Alcander* (some think by a stone cast from an ambushment, or as others, by a blow with a reed). This is said to those who aim at one thing and receive another. *Ephorus* saith that he died of hunger in banishment.

CHAP. XXIV.

Of some who have been burned by Laws, which they themselves made.

Lycurgus the Orator made a Law, that Women should not goe in Chariots at the festival solemnities call'd the *Mysteries*, and that she who did so should be fined at his pleasure. The first that transgressed this Law was his own Wife, who being convicted, payed the fine.

Pericles also made a Law, that none should be a free *Athenian*, but he whose Parents were both *Athenians*. Afterwards *Pericles*, losing his legitimate Children, had onely one natural Son left him. It is manifest that he designed one thing, and that the contrary befell him.

Clisthenes the *Athenian* first brought in way of banishment by Ostracism, and first felt the punishment of it.

Zaleucus, the Law-giver of the *Locrians* ordained, that whosoever was taken in Adultery should lose both his eyes. It fell out contrary to his expectation, for his Son being surprized in Adultery, was to suffer the punishment decreed by his Father. Hereupon left what was confirmed by ge-

neral Votes should be violated, he suffered one of his own eyes to be put out, and one of his Sons, that the young man might not be quite blind.

CHAP. XXV.

Of Pindar *in a contest worsted by* Corinna.

Pindar the Poet contending at *Thebs*, lighting upon ignorant Auditors, was worsted by *Corinna* five times.

CHAP. XXVI.

How Diogenes *in extreme indigence comforted himself.*

Diogenes the *Sinopian* was left alone deserted by all men, not being able by reason of his indigence to entertain any man, nor would any one entertain him, all avoiding him because of his sower way of reprehension, and because he was morose in all his actions and sayings. Hereupon he became troubled, and did feed on the tops of leaves; for this food was ready for him. But a Mouse coming thither, fed upon some crums of Bread which she found scattered there; which *Diogenes* diligently observing, simi-

smiled, and becoming more chearful and pleasant to himself said, "This Mouse re-"quires not the plentiful diet of the *Athe-*"*nians*, and art thou *Diogenes* troubled that "thou dost not feast with them? By this means he acquired tranquillity to himself.

CHAP. XXVII.

Of Socrates.

It is reported that *Socrates* was very temperate and continent, insomuch that when the *Athenians* part died, the rest were sick almost to death, *Socrates* alone escaped the disease. Now he whose body was so well tempered, what an excellent soul must he have!

CHAP. XXVIII.

Of the Servant of Diogenes *torn in pieces by Dogs.*

When *Diogenes* left his Country, one of his Servants followed him, who not brooking his conversation run away. Some persuading *Diogenes* to make enquiry after him, he said, "Is it not a shame that *Manes* "should not need *Diogenes*, and that *Dio-*"*genes* should need *Manes*? But this Servant wandring to *Delphos*, was torn in pie-

ters by Dogs, paying to his Masters name [Cynick] the punishment of his running away.

CHAP. XXIX.

Of Hope.

Plato said, That Hope is the Dream of men that are awake.

CHAP. XXX.

Of Olympias *grieving for* Alexander's *death, and want of burial.*

Olympias, Mother of *Alexander*, understanding that her Son lay long unburied, grieving and lamenting exceedingly, said, "O "Son, thou wouldest have had a share in "Heaven, and didst endeavour it eagerly; "now thou canst not enjoy that which is "equally common to all men, earth and "burial. Thus she, bewailing her own misfortune, and reproving the pride of her Son.

CHAP. XXXI.

That Xenocrates *was Compassionate.*

Xenocrates the *Chalcedonian* was not onely kind to men, but often to irrational creatures also. On a time a Sparrow, pursued

shed by a Hawk, flew to his bosome, he took it, much pleased, and hid it till the Enemy was out of sight, and when he thought he was out of fear and danger, opening his bosome, he let it goe, saying, that he had not betrayed a suppliant.

CHAP. XXXII.

How Socrates *refelled the boasting of a Curtizan.*

Xenophon relates that *Socrates* disputed with *Theodota* a Curtizan, a Woman of extraordinary beauty. He also argued with *Calisto*, who said, "I (a Son of *Sophro-*"*niscus*) excel you, for you cannot draw "away any of my followers, but I can "whensoever I please draw away all yours. He answered, "Very likely, for you draw "them down a precipice, but I drive them "to vertue, which is a steep and difficult ascent.

CHAP. XXXIII.

Of the fortune of Rhodopis *a Curtizan.*

The *Egyptians* relations affirm that *Rhodopis* was a most beautiful Curtizan; and that on a time as she was bathing her self, Fortune, who loveth to doe extravagant

and unexpected things, gave her a reward suitable, not to her mind, but her beauty. For whilest she was washing, and her Maids look'd to her clothes, an Eagle stooping down, snatched up one of her Shoes, and carried it away to *Memphis*, where *Psammetichus* was sitting in Judgement, and let the Shoe fall into his lap. *Psammetichus* wondring at the shape of the Shoe, and neatness of the work, and the action of the Bird, sent throughout *Ægypt* to find out the Woman to whom the Shoe belonged; and having found her out, married her.

CHAP. XXXIV.
Of Dionysius.

Dionysius having given order that *Leon* should be put to death, did three times bid the Officers carry him away, and three times changed his mind. Every time that he sent for him back he kissed him, weeping, and execrating himself for that when he took the Sword to put him to death, he was overcome with fear. At last he commanded him to be slain, saying, "*Leon*, you must not live."

CHAP.

CHAP. XXXV.

What natural remedies the Hart, being not well, useth.

Naturalists affirm that the Hart, when he would purge himself, eateth the Herb *Seselis*; and being bitten by *Phalangies* he eats Crabs.

CHAP. XXXVI.

Of the death of Eurydice, *Daughter of* Philip.

Olympias to *Eurydice*, Daughter of *Philip* by an *Illyrian* Wife, sent Hemlock, a Rope and a Sword, but she made choice of the Rope.

CHAP. XXXVII.

Of Gelo, *and those who conspired against him.*

Gelo Tyrant of the *Syracusians*, behaved himself in the Government very mildly, yet some seditious persons conspired against him, which *Gelo* understanding, convocated all the *Syracusians*, and coming amongst them armed, declared what good things he had

had done for them, and revealed the Conspiracy. Then putting off his Armour, he spoke them all, "Behold me now in my Coat, I stand unarmed before you, and give "my self up to be disposed as you will. The *Syracusians* admiring his Courage, delivered the Conspirators into his hands, and gave the Regal power again to him. But *Gelo* remitted them to the people to be punished. Hereupon the *Syracusians* erected his Statue in a Coat ungirt, [unarmed] in memory of his Oration to the people, and for the instruction of those should succeed after him.

CHAP. XXXVIII.
Of Alcibiades.

Alcibiades admired *Homer* exceedingly. On a time coming to a School of Boyes, he asked for the Rhapsody of the *Iliads*. The Schoolmaster answering, that he had nothing of *Homer*, he gave him a sound boxe on the ear, and went away, shewing that he was ignorant himself, and made his Scholars such.

The same person being sent for by the *Athenians* out of *Sicily* to answer a capital Inditement, refused to appear, saying, "It

"It is a foolish thing for a man that is ac-
"cused, if he can escape, to goe to a place
"whence he cannot escape. One saying to
him, "Will you not trust your cause to
"your own Country? "No, saith he, not
"to my own Master; for I should fear lest
"through ignorance or mistake of the
"truth, he should cast in a black stone in-
"stead of a white. Hearing then that he
was sentenced to death by the Citizens,
But we will shew, said he, that we are alive:
and going speedily to the *Lacedemonians*,
he set on foot the *Docelian* War against
the *Athenians*.

He said, that it was nothing strange the
Lacedemonians died fearless in War; for
so they escaped the severity of their Laws,
and chearfully exchanged labours for death.

He used to say of his own actions, that
he led the life of the *Dioscuri*, dying one
day and reviving the next: for whilest he
was favoured of the people, he was thought
equal to the Gods, but losing their favour,
he differed nothing from the dead.

CHAP. XXXIX.
Of Ephialtes.

Ephialtes, a certain Commander repro-
ching

ching him for Poverty, said, "Why doe "you not adde the other thing, That I am "Just.

CHAP. XL.

Of Themistocles.

A golden *Persian* Chain lying by chance on the ground, *Themistocles* standing by, said to a servant, "Boy, why dost thou not "take up this Foundling, pointing to the "Chain, for thou art not *Themistocles*.

The *Athenians* having on a time dishonoured him, afterwards invited him to the Generalship. But he said, "I commend not "those men who make use of the same Vessel for the meanest, & for the best Offices.

To *Eurybiades* he had said something unpleasing, who thereupon held up his staff. But he, strike so you hear, for he knew what he was about to say was advantageous for the Commonwealth.

CHAP. XLI.

Of Phocion.

They who are to die with *Phocion* making lamentation, *Phocion* said, "Then you are not proud, ô *Thudippus*, of dying "with *Phocion*.

CHAP.

CHAP. XLII.

Of Epaminondas.

Epaminondas returning from *Lacedemonia*, was arraigned for a capital offence, for having continued the office of *Beotarch* four Months longer then the Law allowed. He bad his partners lay the blame on him, as if they had been compelled thereto against their wills. Then coming into the Court, he said that he had not any arguments better then his actions, which if they approved not, he required that they would put him to death. But withall, that they should write upon a Pillar, that *Epaminondas* had forced the *Thebans* against their wills to lay *Laconia* wast, what had continued five hundred years unviolated by Enemies. And to restore *Messenia*, which had been three hundred and thirty years possessed by the Spartans. And that he had made the *Arcadians* their Allies, and restored to the *Greeks* their liberty. The Judges reverencing him for these things, acquitted him. At his going out of the Court, a little *Melitean* Dogge fawned upon him; whereupon he said to the standers by, "This thanks me grate-"fully for the good I have done it, but the

"*The-*

"*Thebans*, to whom I have often done "good, arraigned me for my life.

CHAP. XLIII.

Of Timotheus.

Timotheus General of the *Athenians*, is reported to have been very successful; he said that Fortune was the cause of all these, but *Timotheus* of none. Hereupon the Painters, observing him, drew him sleeping in a Tent, and over his head stood Fortune drawing Cities into a Net. *Timotheus* being asked, with what in his whole life he was most pleased, answered, "To see the whole Theatre at the "*Olympick* Games turn their eyes upon me "as I passed in the *Stadium*.

CHAP. XLIV.

Of the emulation between Themistocles and Aristides.

Themistocles, and *Aristides* Son of *Lysimachus*, had the same Governours, they were brought up together, and taught by one Master, but whilest yet Boyes, they were at variance, and this emulation continued from their childhood to extreme old age.

CHAP.

CHAP. XLV.

Of the Cruelty of Dionysius.

Dionysius [the younger] put his Mother to death by Poison. His Brother *Leptines*, whom in a Sea-fight he might have saved, he suffered to be slain.

CHAP. XLVI.

Of the Gratitude of a Dragon.

Patræ is a City in *Achaia*. A Boy there had bought a young Dragon, and brought it up with care, and when it was grown bigger, used to talk to it as to one that understood him, and played, and slept with it. At last the Dragon growing to an extraordinary bigness, the Citizens turned it loose into the Wilderness. Afterwards the Boy being grown a youth, returning from some Show with other youths his Companions, fell amongst Theeves, and crying out, behold, the Dragon came and slew them; which stung some, slew others, but preserved him.

The End.

ÆLI-

ÆLIAN's Various History.

The Fourteenth Book.

CHAP. I.

How Aristotle stood affected as to love of Glory.

ARISTOTLE Son of *Nicomachus*, a person that really was, as well as esteemed wise. When one took away from him the honours decreed to him at *Delphi*, writing hereupon to *Antipater* said, "As to those "things that were decreed for me at *Delphi*, and of which I am now deprived, I "am so affected, as that I neither much care "for them, nor care nothing for them. This he said, not through love of glory; neither can I accuse *Aristotle* (who was so great a person) thereof. But he wisely considered

that

that there was a great deal of difference betwixt not receiving an honour, and after having received it, to be deprived of it. For it is no great trouble not to obtain it, but a great vexation having obtained it, afterwards to be bereaved of it.

CHAP. II.

Of Ageſilaus, *and the* Barbarians *breaking their Oaths.*

Ageſilaus uſed to commend the *Barbarians* who broke their Oaths, becauſe, by perjury they made the Gods their Enemies, but Friends and Aſſiſtants to him.

CHAP. III.

Of Prodigality.

Timotheus inveighing bitterly againſt *Ariſtophontes* for being prodigal, ſaid, "To whom nothing is ſufficient, nothing is diſneſt."

CHAP. IV.

Of Ariſtides *dying of the biting of a Weezel.*

Ariſtides the *Locrian* being bit by a *Tarteſian* Weezel, and dying, ſaid, That it

would have pleased him much better to have died by the biting of a Lion or Leopard, (since he must have died by something) then by such a Beast. He brooked in my opinion the ignomy of the biting much worse then the death it self.

CHAP. V.

What persons the Athenians *chose for Government.*

The *Athenians* conferred Offices Civil and Military, not onely on native Citizens, but also often preferred strangers before Citizens, and put them in authority over the Commonwealth, if they knew them to be truly good and honest men, and proper for such things. They often created *Apollodorus* the *Cyzicene* their General, though a stranger, so likewise *Heraclides* the *Clazomenian*; for having behaved themselves worthily, they were esteemed not unworthy to govern the *Athenians*. And for this thing the City is to be commended, which betrayed not truth to gratifie the Citizens, but not seldome bestowed the chief dignity even on those who were nothing allied to them, yet in regard of their vertue most worthy of honour.

CHAP.

CHAP. VI.

Aristippus *his opinion concerning chearfulness.*

Aristippus by strong Arguments advised that we should not be sollicitous about things past or future, arguing, that not to be troubled at such things, is a sign of a constant clear spirit. He also advised to take care onely for the present day, and in that day, onely of the present part thereof, wherein something was done or thought; for he said, the present only is in our power, not the past or future; the one being gone, the other uncertain whether ever it will come.

CHAP. VII.

A Lacedemonian *Law concerning the Complexion and Constitution of the Body, and such as are too Fat.*

There is a *Lacedemonian* Law which saith thus; That no *Lacedemonian* shall be of an unmanly Complexion, or of greater weight then is fit for the Exercises; for this seemeth to argue Lazineſs, that, Effeminacy. It was likewise ordered by Law, that every tenth day the young men should

shew themselves naked before the *Ephori*; If they were of a solid strong Constitution, and molded as it were for Exercise, they were commended; but if any Limb were found to be soft and tender by reason of fatness accrued by idleness, they were beaten and punished. Moreover the *Ephori* took particular care every day that their Garments should be looked into, that they should be no otherwise then exact and fit to the Body. The Cooks at *Lacedemon* might not dress any thing but flesh. He who was skilled in any other kind of Cookery was cast out of *Sparta*. *Nauclidas* Son of *Polybiades*, for being grown too fat and heavy through luxury and idleness, they took out of the publick Assembly, and threatned to punish him by banishment, unless he alter that blameable and rather *Ionick* then *Laconick* course of life: For his shape and habit of body was a shame to *Lacedemon* and our Laws.

CHAP. VIII.

How Polycletus *and* Hippomachus *argued the common people of Ignorance.*

Polycletus made two Images at the same time; one at the pleasure of the people, the

other according to the rule of Art. He gratified the common people in this manner; As often as any one came in, he altered the Picture as he would have it, following his direction. He exposed them both together to publick view, one was admired by all, the other laughed at. Hereupon *Polycletus* said, "Yet this which you find fault with, "you your selves made, this which you admire, I.

Hippomachus a Player on the Flute, when one of his Scholars missed in playing, yet was nevertheless commended by the standers by, struck him with a stick, saying, "You played false, otherwise these would "not have commended you.

CHAP. IX.

Of the Patience of Xenocrates.

Xenocrates the *Chalcedonian*, being reproved by *Plato* for his want of gratefulness, was nothing angry thereat, as is reported, but prudently silenced one who pressed him to answer *Plato*, saying, This benefits me.

CHAP. X.

How Phocion *retorted upon* Demades.

The *Athenians* preferred *Demades* to be their General before *Phocion*, who being thus advanced grew high in his own esteem, and coming to *Phocion*, "Lend me, said "he, that sordid Cloak which you used to "wear in your Generalship. He answered, "You will never want any thing that is "sordid, whilest you continue what you are.

CHAP. XI.

How a King ought to behave himself towards his Subjects.

Philiscus on a time said to *Alexander*, *Study glory, yet be not a Pestilence or great Sickness, but Peace and Health:* Affirming that to govern tyrannically and severely, and to take Cities and depopulate Countries is a Pestilence, but to consult the preservation of Subjects, is Health, these are the benefits of Peace.

CHAP.

CHAP. XII.

How the Persian *King employed himself whilest he travelled.*

The *Persian* King whilest he travelled had (to divert the tediousness of his Journey) a little stick, which they call *Philyram*, and a knife to cut it. Thus were the Kings hands employed. They never had any Books, wherein they might read of something great, memorable, and worthy of Discourse.

CHAP. XIII.

Of the Tragedies of Agatho.

Agatho used many *Antitheses*. Whereupon a person that would have corrected his Writings, told him, that all those should be put out of his Play. He answered, "But "you observed not, excellent Sir, that by "this means you blot *Agatho* quite out of "*Agatho*. So much was he pleased with these, and thought these Tragedies upheld by them.

CHAP. XIV.

Of Stratonicus *a Luteniſt.*

A certain perſon received *Stratonicus* the Luteniſt very civilly. He was much pleaſed with the invitation; for he had not any friend to entertain him, being come into a ſtrange Countrey. Hereupon he returned great thanks to the man, who ſo readily had received him under his Roof. But when he ſaw another come in, and after him another, and perceived that he had made his Houſe free for all that would come; "Let "us get away, Boy, ſaith he to his Servant, "for we have got a Wood-pigeon inſtead "of a Dove, we have not lighted upon a "friends Houſe, but upon an Inne.

CHAP. XV.

Of the Diſcourſes of Socrates.

It is a ſaying, that the Diſcourſes of *Socrates* are like the Pictures of *Pauſon*. For *Pauſon* the Painter being deſired to make the Picture of a Horſe tumbling on his back, drew him running. And when he who had beſpoke the Picture, was angry that he had not drawn it according to his dire-

directions, the Painter said, "Turn it the "other way, and the Horse which now runneth, will then roll upon his back. So *Socrates* did not discourse downright, but if his discourses were turned, they appeared very right. For he was unwilling to gain the hatred of those to whom he discoursed, and for that reason delivered things enigmatically and obliquely.

CHAP. XVI.

Of the ambition of Hipponicus.

Hipponicus Son of *Callias*, would erect a Statue as a Gift to his Country. One advised him that the Statue should be made by *Polycletus*. He answered, "I will not have "such a Statue, the glory whereof will redound not to the Giver, but to the Carver. For it is certain that all who see the "Art, will admire *Polycletus* and not me.

CHAP. XVII.

Of Archelaus, and of the Pictures of Zeuxis.

Socrates said that *Archelaus* had not known fourty *Minæ* upon his Horse, having hired *Zeuxis* the *Heracleote* to adorn with Pictures,

Pictures, but upon himself nothing. For what cause many came from farre out of curiosity to see the House, but none came to *Macedonia* for the sake of *Archelaus* himself, unless he allured and invited any by money, with which a vertuous person is not taken.

CHAP. XVIII.

How one that was angry threatned to punish his Servant.

Chilo being angry with his Servant, "I, saith he, will not put you into the Mill, "but will carry you to *Olympia*. He thought, it seems, that it was a farre greater punishment to be spectator of the *Olympick* Game, in the excessive heat of the Sun, then to be put to work in a Mill.

CHAP. XIX.

Of the Modesty of Archytas *in speaking.*

Archytas was very Modest, as in all other things, so in speech, avoiding all obscenity of Language. There happened a necessity of speaking something unseemly, he held his peace, and wrote it on a Wall; shewing that what he was forced to speak, though forced, he would not speak.

CHAP.

CHAP. XX.

Of a ridiculous Story.

A *Sybarite* a Pedagogue (which kind of people were addicted to luxury as well as the rest of the *Sybarites*,) when a Boy that went along with him found a Fig by the way, and took it up, chid him for so doing; but most ridiculously took it away from the Boy, and eat it himself. When I read this in the *Sybaritick* Histories, I laughed, and committed it to memory, not envying others the pleasure of laughing at it too.

CHAP. XXI.

Of the Poet Syagrus.

There was a Poet named *Syagrus*, after *Orpheus* and *Musæus*, who is said first to have sung the *Trojan* War, daring to undertake this which was the greatest subject.

CHAP. XXII.

Of a Tyrant forbidding his Subjects to talk together.

Tyrannus a Tyrant, that he might prevent Conspiracies and Treasons against him, com-

commanded the inhabitants that they should not speak together, either in publick or private; which thing was most grievous and intolerable. Hereupon they eluded the Tyrant's command, and signified their minds to one another by actions of the eyes, of the hand, and of the head. Sometimes they beheld one another with a melancholly brow, sometimes with a serene and chearful. But from the looks of every one it was evident, that they brooked ill their oppressed intolerable condition. And this also troubled the Tyrant who conceived that even their silence, by various gestures and looks, contrived some ill against him. Wherefore he prohibited even this likewise by Law. Hereupon one of them, much troubled at this disconsolate manner of life, and instigated with a desire of dissolving the Tranny, went into the Market-place, where standing he wept bitterly; the people came and stood all round about him, bursting also into tears. The news hereof was brought to the Tyrant, that they used not any signs, but wept grievously; who making haste to prohibit this also, and not onely to enslave their Tongues and Gestures, but even to debarre their Eyes of natural freedome, he went on foot with his Guard to prohibit

their

their weeping. But as soon as ever they saw him, they snatched weapons out of the hands of his Guard, and killed the Tyrant.

CHAP. XXIII.

Of Clinias and of Achilles, who used to repress Anger by Musick.

Clinias was a vertuous person, as to his opinion, a *Pythagorean*. He whensoever he grew angry, and perceived his mind ready to be transported with passion, immediately before anger took absolute possession of him, tuned his Lute and played upon it. To those who asked him the reason, he answered, "It allayeth my anger.

Achilles also in the *Iliads*, singing to the Lute, and commemorating in Song the glories of former persons, seems to me to have thereby assuaged his indignation; and being Musically given, the first thing of the spoils which he seized, was a Lute.

CHAP. XXIV.

Of some persons who have nothing valued Money in regard of their Countrymen. And of some who slew their Creditors.

Of those who despised Money, and declared

red their own greatness of mind, seeing that whilest they themselves abounded with wealth, their Countrymen were oppress'd with extreme poverty were, at *Corinth* *Theocles* and *Thrasonides*, at *Mitylene*, *Praxis*. These also advised others to relieve such as lay under great want. But the rest refusing, they released such Debts as were due to themselves, and thereby received great advantage, not as to Wealth but the Mind. For they whose Debts were not forgiven rose up in Arms against their Creditours, and excited by rage, invincible poverty, and necessity, slew them.

CHAP. XXV.

How one perswaded a State to concord.

On a time the *Chians* were exceedingly at variance among themselves, and generally infected with that disease. Hereupon, one amongst them, who was naturally a lover of his Country, said to those of his friends, who would that all of the adverse party should be cast out of the City, "By "no means, said he, but when we have obtained the Victory, let us leave some of "them, lest hereafter wanting Adversaries, "we should War with one another. By which

which words he appeased them, it seeming to all that he spoke discreetly.

CHAP. XXVI.
Of Antagoras *railing at* Arcesilaus.

Antagoras the Poet meeting *Arcesilaus* the Philosopher in the *Forum*, railed at him. But he with an unmoved courage went to that place where he saw there were most men, and discoursed with them, that the Railer might make a publick discovery of his folly. They hearing *Antagoras*, turned away from him, blaming him as mad.

CHAP. XXVII.
Of Agesilaus.

I commend those above all who suppress rising ills, and cut them off before they grow to a head. *Agesilaus* advised that they should be arraigned and put to death, who had made a Conspiracy privately by night to assault the *Thebans*.

CHAP. XXVIII.
Of Pytheas *an Orator.*

One reproched *Pytheas* an Orator that he

he was wicked; he denied it not, being convinced by his conscience; but answered, he had been wicked the shortest time of any that ever had an interest in the *Athenian* Government. It seems he pleased himself, in that he had not alwaies been bad, and thought it no disparagement to him, so that he were not reckoned amongst the worst. But this of *Pytheas* was fooliſh; for not onely he who doth wrong is wicked, but he also in my opinion that hath an intention to doe wrong.

CHAP. XXIX.

That Lysander *brought wealth into* Sparta.

Lysander brought wealth into *Lacedemon*, and taught the *Lacedemonians* to transgress the Law of God, who charged that *Sparta* should have no way accessible for Gold or Silver. Hereupon some wise persons, who still retained the *Laconick* integrity: worthy *Lycurgus* and *Pythius* opposed him, others who gave way were branded with infamy. And their vertue, which had flourished from the beginning until then, perished.

CHAP.

CHAP. XXX.

How Hanno *would have Deified himself.*

Hanno the *Carthaginian* through pride would not be contained within the bounds of Mankind, but designed to spread a fame of himself transcending that Nature which was allotted to him. For having bought many singing Birds, he brought them up in the dark, teaching them one Song, *Hanno is a God.* They hearing no other sound, learned this perfectly, and then he let them loose several waies, conceiving that they would disperse this Song concerning him. But flying abroad, and enjoying their liberty, and returning to their accustomed diet, they sung the notes proper to their kinds, bidding a long farewel to *Hanno*, and to the Song which he had taught them when they were kept up prisoners.

CHAP. XXXI.

Of Ptolemee *surnamed* Tayphon.

Ptolemae Tryphon, (for so he was called from his manner of living) when a beautiful Woman came to speak with him, said,

"My Sister advised me not to admit dis-
"course with a fair Woman. She confi-
dently and readily replied, "You may re-
"ceive it then from a fair Man; which he
hearing commended her.

CHAP. XXXII.

Of Pimandridas, *who praised not his Son for gathering together Riches.*

A *Lacedemonian* named *Pimandridas*, being to take a Journey, committed the management of his estate to his Son. At his return finding his means encreased much beyond what he had left, he told his Son that he had wronged the Gods, and those of his Family and Guests: For whatsoever abounds in our estates, should by such as are free persons be bestowed upon them. But to seem whilest we live, indigent, and being dead, to be found to have been rich, is the most dishonourable thing amongst men.

CHAP. XXXIII.

Of Plato *and* Diogenes.

Diogenes being present at a discourse of *Plato's*, would not mind it, whereat *Plato* angry said, "Thou Dog, why mindest thou not?

not? *Diogenes* unmoved, answered, "Yet "I never return to the place where I was "sold, as Dogs doe; alluding to *Plato*'s Voyage to *Sicily*.

It is reported that *Plato* used to say of *Diogenes*, "This man is *Socrates* mad.

CHAP. XXXIV.

Of whom the Ægyptians learned Laws, and of their Judges.

The *Ægyptians* affirm that they learnt their Law of *Hermes*. Thus all people magnifie what belongs to themselves. The Judges amongst the *Ægyptians* were of old the same with their Priests. Of these the eldest was the Chief, and Judged all; he must be the most Just, and upright of men. He had a Sculpture about his neck of Saphire, which Sculpture was named Truth: but, as I conceive, a Judge should wear Truth not engraved in a Stone, but in his Mind.

CHAP. XXXV.

Of Lais.

Lais was called also *Axine* [an Axe,] which name implies the cruelty of her dis-

position, and that she extorted much, especially of Strangers, who were to depart suddenly.

CHAP. XXXVI.

That they are ridiculous who think highly of themselves because of their Parents.

They are to be laughed at who think highly of themselves because of their Parents and Ancestors; for we know not the Father of *Marius*, but admire him for his own actions. As likewise *Cato*, *Servilius*, *Hostilius*, and *Romulus*.

CHAP. XXXVII.

Of Statues and Images.

Statues which the art of Carving affords us, and Images I use to look upon not carelesly; for there is much wisedome observable in this Art: which may be argued, besides many other things, from this, that no Carver or Painter did ever represent to us the Muses, in shape feigned, or misbecoming the Daughters of *Jupiter*: neither was there ever any Artist so mad as to represent them in Armour. Which demonstrateth, that the life of those who are addicted

cted to the *Muſes*, ought to be peaceful, quiet, and worthy of them.

CHAP. XXXVIII.

Of Epaminondas *and* Pelopidas.

I have been told many excellent ſayings of *Epaminondas* the *Theban*, amongſt the reſt this; He ſaid to *Pelopidas* that he never went out of the ſorm every day, until he had gained a new friend to adde to the number of his old.

CHAP. XXXIX.

How Antalcidas *found fault with a Preſent perfumed with Unguent.*

A King of *Perſia*, (for I will relate to you ſomthing pleaſant) dipping a Garland which was woven of Roſes, in ſweet Unguents, ſent it to *Antalcidas* who came to him on an Embaſſy for Peace. But he, "I receive "ſaith he, the gift, and commend the civi- "lity; but you have ſpoiled the native "odour of the Roſes with the adulteration "of Art.

CHAP. XL.

Of the Cruelty of Alexander *Tyrant of the* Pheræans.

Alexander Tyrant of the *Pheræans* was thought to be extremely cruel. But when *Theodorus* the Tragick Poet did with much paſſion act the Tragedy *Aërope*, he burſt forth into tears, and riſing up went out of the Theater: He made an Apology to *Theodorus*, that he went not away through any ſlighting or diſreſpect of him, but that he was aſhamed to diſcover compaſſion at a Play, not ſhewing any to his Subjects.

CHAP. XLI.

Of Apollodorus *his Madneſs in Wine.*

Apollodorus drinking Wine more then any man, did not conceal his Vice, or endeavour to hide his drunkenneſs, and the ill conſequence thereof, but being enflamed and enraged with Wine, ſhewed himſelf more bloudy, increaſing the cruelty of his nature by this corporeal vice.

CHAP.

CHAP. XLII.
A Sentence of Xenocrates.

Xenocrates friend of *Plato* uſed to ſay, That it is all one whether we put our feet or our eyes in the houſe of another man: for he ſins as much who looks upon thoſe places which he ought not, as he who enters upon them.

CHAP. XLIII.
Of Ptolemee *and* Berenice.

They ſay that *Ptolemee* uſed to paſs his time at Dice. In the mean time one ſtanding by, read the names of condemned perſons, and the Crimes for which they were condemned, that he might decree who of them ſhould be put to death. *Berenice* his Wife taking the Book from the Servant, would not ſuffer him to reade any farther, ſaying, That when the lives of men were in queſtion, it ſhould not be ſo ſlightly conſidered, but ſeriouſly and not at Play: for there is no compariſon betwixt Dice and Men. *Ptolemee* was pleaſed herewith, and would never after hear Judicial affairs whileſt he was playing at Dice.

CHAP. XLIV.

A Lacedemonian *Law concerning Covetousness.*

A young man a *Lacedemonian* having bought Land at an under-rate, was cited before the Magistrates and fined. The reason why he was thought worthy punishment, was this; That being a young-man, he was eagerly bent upon gain. Amongst other things of the *Lacedemonians* this was very manly, to oppose not onely Enemies but Covetousness.

CHAP. XLV.

Of certain Women worthy praise.

We extol of the *Grecian* Women, *Penelope*, *Alceſtis*, and the Wife of *Proteſilaus*: Of *Romane*, *Cornelia*, *Porcia*, and *Ceſtilia*. I could reckon many more, but I will not, having alledged so few of the *Grecians*, overwhelm them with *Romane* names, lest any one should think I gratifie my own Countrey.

CHAP.

CHAP. XLVI.

Of the Battel of the Magnetes *againſt the* Epheſians.

The *Magnetes* who border upon *Meander* warring againſt the *Epheſians*, every Horſeman took along with him a Hound, and a Servant that ſerved as an Archer. As ſoon as they came near, the Dogs falling fiercely upon the Enemy, diſordered them, and the Servants advancing before their Maſters, ſhot. The Dogs firſt routed them, then the Servants did them much harm; and laſtly, they themſelves fell upon them.

CHAP. XLVII.

Of Zeuxis *his Picture of* Helen, *and of* Nicoſtratus *a Painter.*

When *Zeuxis* the *Heracleote* had drawn *Helen*, *Nicoſtratus* a Painter was aſtoniſhed at the ſight of the Picture. One coming to him, asked what was the reaſon he ſo much admired the Workmanſhip; He anſwered, "If you had my eyes you would not ask "me. I may ſay the ſame of an Oration, if a man hath not learned ears, as an Artiſt skilful eyes.

CHAP.

CHAP. XLVIII.

Persons of whom Alexander *was jealous.*

Alexander was jealous of *Ptolemee*'s good fortune, of *Arrhius* his turbulency, and of *Pytho*'s study of innovation.

CHAP. XLIX.

Why Philip *made the Sons of the noblest Persons* wait on him.

Philip taking the Sons of the noblest in *Macedonia*, made them wait upon his person, not in contempt of them, or to affront them, but that he might make them ready and expedite for action. To such of them as were addicted to Luxury, or performed his Commands remissly, he is said to have been very severe. Thus he did beat *Aphthonetus*, because upon a march, being thirsty, he left his rank, and went out of the way to an Inne. *Archedamus* he put to death for putting off his Arms, when he had commanded him to keep them on.

The End.

The

The Arguments of the CHAPTERS.

The First Book.

Chap. 1 *Of the Polypus.*
2 *Of Spiders.*
3 *Of the* Ægyptian *Frogs.*
4 *Of the* Ægyptian *Dog.*
5 *Of the Sea-Fox.*
6 *Of Sea-Tortoiſes.*
7 *Of Wild Swine.*
8 *Of the* Phalangium.
9 *Of the Lion, ſick.*
10 *How the* Cretan *Goats cure themſelves when ſhot.*
11 *That Mice have Præſcience.*
12 *Of Piſmires.*
13 *Of* Gelo.
14 *Of the Swan.*
15 *Of Pigeons.*
16 *Of* Socrates *drinking Hemlock.*
17 *Of a very little Chariot, and an Elegiack Diſtich.*

18 *Of Women vain in Apparel.*
19 *The Luxury of the* Sybarites, Colophonians *and* Corinthians.
20 *Of* Dionyſius *his Sacrilege.*
21 *How* Iſmenias *without diſhonour adored the King of* Perſia.
22 *The Gifts which the Kings of* Perſia *uſed to beſtow upon Embaſſadours.*
23 *Of* Gorgias *and* Protagoras.
24 *Of the conteſt betwixt* Hercules *and* Lepreas.
25 *Of* Alexanders *magnificence to* Phocion, *and his to* Alexander.
26 *Of* Aglais *a great eater.*
27 *Other great eaters.*
28 *Diet of Fiſh much eſteemed by the* Rhodians.
29 *Of an Ewe which eaned a Lion.*
30 *That* Galetes *was beloved of* Ptolemee *not more for his beauty then his prudence.*
31 *The* Perſian *cuſtome of preſenting Gifts to the King.*
32 *Of Water preſented as a Gift to the King of* Perſia.
33 *Of an extraordinary great Pomegranate preſented to the ſame King.*
34 *Of a Father who accuſed his Son of a Capital crime.*

The

The Second Book.

1 *How* Socrates *taught* Alcibiades *confidence not to be daunted at the People.*
2 *Of Pictures praised amiss.*
3 *Of* Alexander *not giving due commendations of a Picture.*
4 *Of the Friendship betwixt* Chariton *and* Menippus, *and the Tyrants mercy towards them.*
5 *Of well husbanding time, and that among the* Lacedemonians *walking was not permitted.*
6 *An instance that we ought not to please the Vulgar.*
7 *That the* Thebans *expose not children.*
8 *Of* Xenocles *and* Euripides *contending at the* Olympick *Games.*
9 *Decrees of the* Athenians *against some revolters.*
10 Timotheus *having heard* Plato *discourse, judged himself to be less happy.*
11 *What* Socrates *said of those that were put to death by the Thirty Tyrants.*
12 *Of* Themistocles *giving over prodigality.*

13 *Of* Socrates *abused in a Comedy by* Aristophanes.
14 *Of a Plane-tree beloved of* Xerxes.
15 *Of those who besmeared the Seats of the* Lacedemonian Ephori *with soot.*
16 *Of* Phocion.
17 *Of the wisedome of the* Persian Magi, *and of* Ochus.
18 *Of magnificent Suppers.*
19 *Of* Alexander *who would be called a God.*
20 *Of the meekness of King* Antigonus.
21 *Of* Pausanias *his friendship with* Agatho *the Poet.*
22 *That the* Mantineans *were just Law-makers.*
23 *That* Nicodorus *the Wrastler became a Law-giver.*
24 *That* Milo *was strong in body, but not in mind.*
25 *That the sixth of the Moneth* Thargelion *was fortunate to the* Greeks.
26 *Of* Hyperborean Apollo, *and certain wonders concerning* Pythagoras.
27 *That* Anniceris *was a good Charioteer, & that he who bestows much pains upon little things, neglects the greater.*
28 *Upon what occasion Cock-fighting was first instituted.*

29 *How* Pittacus *made an Embleme of Fortune.*
30 *Of* Plato.
31 *That no* Barbarian *is impious.*
32 *How* Hercules *his name was changed, and of the Oracle of* Apollo *concerning it.*
33 *Of the Images of Rivers.*
34 *Of old age.*
35 *That ſleep is the Brother of death, and of the deceaſe of* Gorgias.
36 *Of* Socrates *falling ſick in his old age.*
37 *Of a Law which prohibited the ſick to drink Wine.*
38 *A Law of the* Romans *and other people not allowing Wine to all perſons, nor of all ages.*
39 *The Law of the* Cretans *concerning learning.*
40 *That Beaſts love not Wine, and of ſome Beaſts that will be drunk.*
41 *Of ſome who were lovers of drink, and great drinkers.*
42 *Of* Plato's *renown, and of his Laws for equal diſtribution.*
43 *Certain eminent perſons among the* Grecians *very poor.*
44 *A deſcription of a Picture made by* Theon *a Painter.*

The

The Third Book.

1 Theſſalian Tempe, *deſcribed.*

2 *Of* Anaxagoras *bearing the death of his children with courage.*

3 *Of* Xenophon *bearing the death of his Son unmovedly.*

4 *That* Dio *was not troubled at the loſs of his Son.*

5 Antigonus *ſeeing his Son dead, was nothing troubled.*

6 *Of the Magnanimity of* Crates.

7 *Of the calumny of the Vulgar.*

8 *That* Phrynichus *was choſen General for a certain Poem.*

9 *Of Love.*

10 *Of* Lacedemonian *friendſhip.*

11 *Of the Soul.*

12 *Of friendſhip amongſt the* Lacedemonians.

13 *Of the drunkenneſs of the* Papyrians.

14 *Of the drunkenneſs of the* Byzantines.

15 *Of the drunkenneſs of the* Argives, Corinthians, Thracians *and* Illyrians.

16 *A compariſon betwixt two Generals,* Demetrius *and* Timotheus.

17 *That Philoſopy is not inconſiſtent with Political Government, and that ſome Philoſophers have governed Commonwealths*

18 *Of the discourse betwixt* Midas *the* Phrygian *and* Silenus, *and the incredible relations of* Midas.
19 *Of the dissention betwixt* Aristotle *and* Plato.
20 *Of* Lysander, *and some gifts presented to him.*
21 *Of the magnanimity of* Themistocles.
22 *Of the piety of* Æneas, *and compassion of the* Greeks *to the* Persians.
23 *Of* Alexander.
24 *How much* Xenophon *was delighted with bravery.*
25 *Of* Leonides, *and three hundred more who gave themselves up to death voluntarily, for the preservation of* Greece.
26 *Of* Pindarus *the Tyrant.*
27 *Of* Plato's *poverty, and how he betook himself to Philosophy.*
28 *How* Socrates *reformed the pride of* Alcibiades.
29 *Of the poverty and pride of* Diogenes.
30 *Of certain persons extremely modest.*
31 *Of the diligence of* Nicias *in his Art.*
32 *Of* Alexander *and* Hercules *learning to play on the Flute.*
33 *Of* Satyrus *a Player on the Flute.*

34 *A Law common to the* Romans *and* Lacedemonians.
35 *That it was not permitted to laugh in the Academy.*
36 *Why* Aristotle *left* Athens.
37 *A Law of the* Ceans *concerning old Men.*
38 *Some things first found out at* Athens.
39 *What things some of old did eat.*
40 *Of* Satyrs, Tityri, *and* Silenes.
41 *Many surnames of* Bacchus.
42 *Of certain Women that fell mad.*
43 *Of a Luteniſt murthered by the* Sybarites.
44 *Of one who might have aſſiſted his companion but would not: and of another that did aſſiſt, but unfortunately.*
45 *An Oracle given to* Philip.
46 *A Law of the* Stagirites.
47 *Of* Timotheus *and others, whom their vertues availed nothing.*

The Fourth Book.

1 *Several cuſtomes of Nations and People.*
2 *Of the differences betwixt* Nicoſtratus, *who*

who played upon the Lute onely, and Laodacus, who both played and sung to the Lute.
3 Of Polygnotus & Dionysius, Painters.
4 A Theban Law concerning Artificers and Painters.
5 Persons that were mindful of benefits.
6 An Oracle concerning the Athenians.
7 That sometimes the dead rest not even after death; and of Pausanias.
8 Of the vicissitude of Fortune.
9 Of the Humility of Plato, and ingratitude of Aristotle.
10 What respect Pericles had for the Athenian people.
11 Of the Luxury of Socrates.
12 Of the Picture of Helena drawn by Xeuxis.
13 The saying and happiness of Epicurus.
14 Of sparing and keeping riches.
15 Of some who in sickness learned Musick and other Sciences, in which recovering they became eminent.
16 Qualities of some of the Antients.
17 Wonders, and opinions of Pythagoras.
18 Of the respect and honour, which Dionysius gave to Plato.
19 That Philip honoured learning, and of Aristotle.

20 *Of* Democritus, *and of the renown of him*, Theophraſtus, Hippocrates *and others.*
21 *Of thoſe who were beloved of* Socrates *and* Plato.
22 *Of the Luxury of the* Athenians.
23 *Of certain prodigal perſons.*
24 *How friendſhip may be beſt preſerved.*
25 *Of the ſtrange madneſs of* Thraſyllus.
26 *Of* Electra.
27 *Of the Gift of* Pamphaes *and* Diotimus.
28 *That* Pherecydes *fell into a* Phthiriaſis *becauſe of his Atheiſm.*
29 *That* Alexander *ridiculouſly believed there are infinite Worlds.*

The Fifth Book.

1 *That* Tachos *died upon uſing more delicate Diet.*
2 Pherecydes *how he died.*
3 *Of* Hercules *his Pillars.*
4 *Of ſome Trees growing in* Delus.
5 *Of* Epominandas *his Indigence and Magnanimity.*
6 *Of the voluntary death of* Calanus.
7 *Of* Anacharſis.

8 *How some have born Scoffs.*
9 *Of* Aristotle.
10 *The number of some Ships and Arms, which the* Athenians *lost.*
11 *The Cruelty of a King of* Thrace *towards his Children.*
12 *That* Demades *was fined for making a Decree, that* Alexander *should be accounted a God.*
13 *That the* Athenians *were inclined to Novelties.*
14 *An* Attick *Law concerning the Interrment of Bodies, and killing of Oxen.*
15 *Places of Judicature in* Athens *for Murthers.*
16 *That a little Boy was condemned for Sacrilege.*
17 *Of the Superstition of the* Athenians.
18 *Of a Woman with child condemned to death.*
19 *How* Æschylus *condemned for Impiety was preserved.*
20 *Of the Fasting of the* Tarentines *and* Rhegians.
21 *That* Medea *did not kill her own Children.*

The Arguments

The Sixth Book.

1 *Of the wrath, Inhumanity, Contempt, Injustice, and Violence of some towards others.*

2 *Of the Valour of the Son of* Harmatidias.

3 *Of* Isadas *a Boy.*

4 *Of him that was betrothed to the Daughter of* Lysander.

5 *Of the* Athenian *Embassadours.*

6 Laconick *Laws.*

7 *Of the Earthquake which happened at* Sparta.

8 *Of the Murther of* Artaxerxes.

9 *Of a Treasure sought by the* Delphians *in the* Pythian *Temple.*

10 *A Law concerning Citizens made by* Pericles.

11 *Of* Gelo *offering to resign the Government.*

12 *Of the Happiness of* Dionysius, *and what end it had.*

13 *Of Tyrannical Governments in* Greece, *which have continued in Posterities.*

14 *Of a Conspiracy against* Darius.

The Seventh Book.

1 *Of* Semiramis, *and how she obtained the* Assyrian *Empire.*
2 *Of the Luxury of* Strato *and* Nicocles.
3 *A Consolatory Saying of* Aristippus.
4 *Of the praise of a Mill.*
5 *Of the hand-labour of* Ulysses *and* Achilles *in many things.*
6 *The answer of a* Scythian *concerning Cold.*
7 *Of* Demosthenes *his Watchfulness.*
8 *Of* Alexander's *grief at* Hephæstion's *Death.*
9 *Of a Modest Woman.*
10 *Of the Wife of* Socrates.
11 *Of the Shoes of the* Roman *Women.*
12 *An Apophthegm of* Lysander *or* Philip *concerning Perjury.*
13 *Of the Tolerance of* Agesilaus.
14 *Of Philosophers that went to War, and administred Civil Government.*
15 *How the* Mitylenæans *revenged themselves upon their revolted Confederates.*
16 *Of* Rome, Remus, Romulus, *and* Servia.

17 *Of* Eudoxus *coming to* Sicily.
18 *That the* Ægyptians *are courageous in Torments; and of the* Indian *Women.*
19 *Of* Solon's *Stratagem against the* Megareans, *and how afterwards he overcame them by Argument.*
20 *Of an old man, a* Cean, *that Died his Hair.*
21 *Of the Sedulity and care of* Cæsar *and* Pompey, *to learn such things which are requisite to govern rightly.*

The Eighth Book.

1 *Of* Socrates *his Damon.*
2 *Of* Hipparchus *his Wisedome, his care of Learned men; and of* Homer's *Poems.*
3 *The* Athenian *Custome of killing an Oxe, and of the* Diipolian *and* Buphonian *Festival.*
4 *Of the Luxury of* Polyarchus.
5 *Of* Neleus *and* Medon, *and the Twelve* Ionian *Cities.*
6 *Of the ignorance of Learning and Institution amongst the* Barbarians.
7 *Of the Marriages solemnized by* Alexander, *after his Victory over* Darius.

8 *Of*

8 *Of the Art of Painting.*
9 *Of a Tyrant killed by his Friend.*
10 *Of* Solon, *and the Laws written by him and* Draco.
11 *Of the decay and diſſolution of things, and of the World it ſelf.*
12 *Of* Demoſthenes, Æſchines, Theophraſtus, *and* Demochares.
13 *Of ſome who never laughed.*
14 *Of the death of* Diogenes.
15 *Of the Moderation of* Philip *upon a Victory, and of what he would be minded continually.*
16 *Of* Solon *and* Piſiſtratus.
17 *Of* Oenycimus *Monarch of the* Zanclæans.
18 *Of* Euthymus *and the Hero in* Temeſe, *and a Proverb.*
19 *The Epitaph of* Anaxagoras, *and his Altar.*

The Ninth Book.

1 *That* Hiero *loved Learning, and was liberal, and lived friendly with his Brothers.*
2 *Of the Victory of* Tauroſthenes.

3 *Of the Luxury and Pride of* Alexander *and some others.*
4 *Of the diligence of* Polycrates *in hearing* Anacreon, *and of his Jealousie.*
5 *Of* Hiero *and* Themistocles.
6 *Of* Pericles *and his Sons dying of the Pestilence.*
7 *Of* Socrates *his Equanimity in all things.*
8 *Of* Dionysius *his Incontinence.*
9 *That* Demetrius *also was Incontinent.*
10 *Of* Plato's *little valuing Life.*
11 *Of* Parrhasius *the Painter.*
12 *Of the* Epicureans *banished by the* Romans.
13 *Of the Gluttony and excessive Fatness*
14 *Of the extraordinary Leanness of* Philetas.
15 *Of* Homer.
16 *Of* Italy, *and of* Mares *both Man and Horse.*
17 *Of* Demosthenes *his Pride.*
18 *Of* Themistocles.
19 *That* Demosthenes *refused, being called by* Diogenes *to goe into a Cook's Shop.*
20 *Of* Aristippus.
21 *Of* Theramenes.
22 *Of Some that studied Medicine.*

23 *Of* Aristotle *being sick.*
24 *Of the Luxury of* Smyndendes.
25 *How* Pisistratus *behaved himself towards his Citizens.*
26 *Of* Zeno *and* Antigonus.
27 *Ingenuity of Manners.*
28 *Of* Diogenes.
29 *That* Socrates *was fearless, and despised Gifts.*
30 *Of the Providence of* Anaxarchus.
31 *Of a Wrastler who, having gained the Victory, died before he was Crowned.*
32 *Of the Statues of* Phryne *a Curtizan, and the Mures of* Cimon.
33 *The Answer of a young man to his Father, demanding what he had learned.*
34 *Of persons richly clad.*
35 *Of* Antisthenes *taking pride in a torn Cloak.*
36 *Of* Antigonus *and a Lutenist.*
37 *How* Anaxarchus *derided* Alexander, *who would be esteemed a God.*
38 *Of* Alexander, *and the Harp of* Paris.
39 *Of ridiculous and extravagant affections.*
40 *Of the Pilots of the* Carthaginian *Ships.*
41 *Of* Pausanias *and* Simonides.
42 *Of* Artaxerxes *and* Darius.

The

The Tenth Book.

1 *Of* Pherenice *admitted to behold the* Olympick *Games.*
2 *Of the Continency of* Eubatas.
3 *Properties of some Creatures.*
4 *Of* Alexander's *quickness in action.*
5 *Of Tyrants, out of* Æsop's *Writing.*
6 *Of Little-men.*
7 *Of some Astronomers, and of the Great Year.*
8 *Of Benefits.*
9 *That* Philoxenus *was a Glutton.*
10 *Of the ancient Painters.*
11 *Of* Diogenes *having a pain in his Shoulder.*
12 *An Apophthegm of* Archytas *concerning Men.*
13 *That* Antilochus *defamed himself.*
14 *Of Idleness.*
15 *Of those who were Betrothed to the Daughters of* Aristides *and* Lysander.
16 *Of* Antisthenes *and* Diogenes.
17 *Of those who grew rich by publick Employments.*
18 *Of* Syracusian Daphnis, *and of Bucolick Verses.*
19 *Of* Eurydamus.

20 *Of* Agesilaus.
21 *Of* Plato.
22 *Of* Dioxippus.

The Eleventh Book.

1 *Of* Oricadmus, *and the Art of Wrastling.*
2 *Of the Verses of* Orœbantius, Dares *and* Melisander.
3 *Of* Icchus, *and Wrastling.*
4 *Of the Baldness of* Agathocles.
5 *Of some persons unjustly condemned for Sacrilege.*
6 *Of an Adulterer.*
7 *Of* Lysander *and* Alcibiades.
8 *Of the death of* Hipparchus.
9 *Of certain excellent persons, Indigent, yet would not accept Gifts.*
10 *Of* Zoilus.
11 *Of* Dionysius *the* Sicilian.
12 *Of a Marchpane sent by* Alcibiades *to* Socrates.
13 *Of one in* Sicily *very sharp-sighted.*

The

The Twelfth Book.

1 *Of* Aſpaſia.
2 *Of the* Muſes.
3 *Of* Epaminondas, *and* Diaphantus, *and* Iolidas.
4 *Of* Seſoſtris.
5 *Of* Lais.
6 *Of the Parents of* Marius *and* Cato.
7 *Of* Alexander *and* Hephæſtion.
8 *Of the Treachery of* Cleomenes *to* Archonides.
9 *How* Timeſias *forſook his Country voluntarily.*
10 *That the* Æginetæ *firſt coyned Money.*
11 *Of the* Pallantian *Hill, and of the Temple & Altar dedicated to* Feaver.
12 *Of an Adulterer apprehended in* Crete.
13 *How* Gnathæna *the Curtizan ſilenced a great Talker.*
14 *Of perſons excellent in Beauty.*
15 *Of certain excellent perſons who delighted to play with Children.*
16 *Perſons whom* Alexander *hated for their Vertue.*
17 *Of* Demetrius *going to the Houſe of a Curtizan.*
18 *That* Phaon *was beautiful.*

19 *Of*

19 *Of* Sappho.
20 *Of the Nightingale and Swallow.*
21 *Of the* Lacedemonian *Women.*
22 *Of the Strength of* Titormus *and* Milo, *and of a certain Proverb.*
23 *Of the Boldneſs of the* Celtæ.
24 *Of the luxurious Diet and Gluttony of* Smynderides.
25 *Many who improv'd and beneſitted the moſt excellent perſons.*
26 *Of ſome perſons addicted to Wine.*
27 *That* Hercules *was mild towards his Adverſaries.*
28 *Of the* Leocorium *at* Athens.
29 *What* Plato *ſaid of the Exceſs of the* Agrigentines.
30 *Of the Drunkenneſs of the* Tarentines, *and the Luxury of the* Cyrenæans.
31 *Of ſeveral kinds of* Greek *Wines.*
32 *Of the Veſts and Shoes of* Pythagoras, Empedocles, Hippias, *and* Gorgias.
33 *That the* Romans *would not allow the Treachery of* Pyrrhus *his Phyſician.*
34 *Of the Loves of* Pauſanias, *and of* Apelles.
35 *Of the* Periandets, Miltiades, Sibylls, *and the* Bacides.
36 *Of the number of the Children of* Niobe.

37 *Of the want of Victual to which* Alexander *was reduced, and that some Towns were taken by Smoke.* 53
38 *Of the Horses, and some Customes of the* Sacæ. 54
39 *Of the Boldness of* Perdiccas, *and of the Lioness.* 55
40 *Of the Provisions which followed* Xerxes. 56
41 *Of* Protogenes *the Painter.* 57
42 *Of certain Men who were suckled by Beasts.* 58
43 *Certain persons who of obscure became very eminent.* 59
44 *Of those who lived a long time in the Quarries of* Sicily. 60
45 *Of* Midas, Plato, *and* Pindar, *their infancy.* 61
46 *Of a Sign which portended that* Dionysius *should be King.* 62
47 *Of* Aristomache *Wife of* Dio. 63
48 *Of* Homer's *Poems.* 64
49 *That* Phocion *forgave Injuries.* 1
50 *Of the* Lacedemonians *not addicting themselves to Learning.* 2
51 *Of the Pride of* Menecrates, *and how* Philip *derided him.* 3
52 *To what kind of persons* Isocrates *compared* Athens. 4

53 *Of several occasions of great Wars.*
54 *How* Aristotle *endeavoured to appease* Alexander's *Anger.*
55 *Of those who among the* Libyans *were slain by Elephants, either in Hunting or in War.*
56 *What* Diogenes *said of the* Megareans.
57 *Of the Prodigies which appeared to the* Thebans, *when* Alexander *brought his Forces against their City.*
58 *Of* Dioxippus.
59 *Of Truth and Beneficence.*
60 *Of* Dionysius *and* Philip.
61 *Of honour given to the Wind* Boreas.
62 *A* Persian *Law concerning those who give the King Advice.*
63 *Of* Archedice *a Curtezan.*
64 *Of* Alexander *dead.*

The Thirteenth Book.

1 *Of* Atalanta.
2 *How* Macareus *was punished for Cruelty.*
3 *Of the Monument of* Belus, *and the unfortunate sign which happened to* Xerxes *there.*
4 *Of* Euripides *drunk at a Feast.*

5 *Of* Lains.
6 *The properties of* Arcadian, Thatian, *and* Achæan *Wines.*
7 *Of the taking of* Thebes *by* Alexander, *and of* Pindar.
8 *Of* Lysander.
9 *Of* Lamia.
10 *Of* Dionysius *marrying two Wives in one day.*
11 *Of the conqueſt over the* Perſians, *and of* Iſocrates.
12 *How* Meton *freed himſelf from an expedition; and of the madneſs of* Ulyſſes.
13 *Of the Munificence of* Ptolemee.
14 *Of the Verſes and Poetry of* Homer.
15 *Of ſome perſons extraordinary fooliſh.*
16 *Of the* Apolloniats *and of their Country, and of* Epidamnum.
17 *A Proverb, and of* Phrynichus.
18 *Of* Dionyſius.
19 *What* Cleomenes *ſaid of* Homer *and* Heſiod.
20 *Of one who died chearfully through willingneſs to ſee ſome of the dead.*
21 *Of* Phrygian *Harmony.*
22 *Of the Temple and Statue of* Homer.
23 *Of* Lycurgus *the* Lacedemonian.
24 *Of ſome who have been harmed by*

Laws, which they themselves have made.
25 *Of* Pindar *in a contest worsted by* Corinna.
26 *How* Diogenes *in extreme indigence comforted himself.*
27 *Of* Socrates.
28 *Of the Servant of* Diogenes *torn in pieces by Dogs.*
29 *Of Hope.*
30 *Of* Olympias *grieving for* Alexander's *death, and want of burial.*
31 *That* Xenocrates *was Compassionate.*
32 *How* Socrates *refelled the boasting of a Curtizan.*
33 *Of the fortune of* Rhodopis *a Curtizan.*
34 *Of* Dionysius.
35 *What natural remedies the Hart, being not well, useth.*
36 *Of the death of* Eurydice, *Daughter of* Philip.
37 *Of* Gelo, *and those who conspired against him.*
38 *Of* Alcibiades.
39 *Of* Ephialtes.
40 *Of* Themistocles.
41 *Of* Phocion.
42 *Of* Epaminondas.

43 *Of* Timotheus.
44 *Of the emulation betwixt* Themistocles *and* Aristides.
45 *Of the Cruelty of* Dionysius.
46 *Of the Gratitude of a Dragon.*

The Fourteenth Book.

1 *How* Aristotle *stood affected as to love of Glory.*
2 *Of* Agesilaus, *and the* Barbarians *breaking their Oaths.*
3 *Of Prodigality.*
4 *Of* Aristides *dying of the biting of a Weesel.*
5 *What persons the* Athenians *chose for Government.*
6 Aristippus *his opinion concerning chearfulness.*
7 *A* Lacedemonian *Law concerning the Complexion and Constitution of the Body, and such as are too Fat.*
8 *How* Polycletus *and* Hippomachus *argued the common people of Ignorance.*
9 *Of the Patience of* Xenocrates.
10 *How* Phocion *retorted upon* Demades.
11 *How a King ought to behave himself towards his Subjects.*

12 *How the* Persian *King employed himself whilest he travelled.*
13 *Of the Tragedies of* Agatho.
14 *Of* Stratonicus *a Lutenist.*
15 *Of the Discourses of* Socrates.
16 *Of the ambition of* Hipponicus.
17 *Of* Archelaus, *and of the Pictures of* Zeuxis.
18 *How one that was angry threatned to punish his Servant.*
19 *Of the Modesty of* Archytas *in speaking.*
20 *Of a ridiculous Story.*
21 *Of the Poet* Syagrus.
22 *Of a Tyrant forbidding his Subjects to talk together.*
23 *Of* Clinias *and of* Achilles, *who used to repress anger by Musick.*
24 *Of some persons, who have nothing valued Money in regard of their Countrymen. And of some who slew their Creditors.*
25 *How one perswaded a State concord.*
26 *Of* Antagoras *railing at* Areesilaus.
27 *Of* Agesilaus.
28 *Of* Pytheas *an Orator.*
29 *That* Lysander *brought wealth into* Sparta.
30 *How* Hanno *would have Deified himself.*

31 Of Ptolomee surnamed Tryphon.
32 Of Pimandridas, who praised not his Son for gathering together Riches.
33 Of Plato and Diogenes.
34 Of whom the Ægyptians learned Laws, and of their Judges.
35 Of Lais.
36 That they are ridiculous who think highly of themselves because of their Parents.
37 Of Statues and Images.
38 Of Epaminondas and Pelopidas.
39 How Antalcidas found fault with a Present perfumed with Unguent.
40 Of the Cruelty of Alexander Tyrant of the Pheræans.
41 Of Apollodorus his Madness in Wine.
42 A Sentence of Xenocrates.
43 Of Ptolomee and Berenice.
44 A Lacedemonian Law concerning Covetousness.
45 Of certain Women worthy praise.
46 Of the Battel of the Magnetes against the Ephesians.
47 Of Zeuxis his Picture of Helen, and of Nicostratus a Painter.
48 Persons of whom Alexander was jealous.
49 Why Philip made the Sons of the noblest Persons wait on him.

THE END.

UMI